

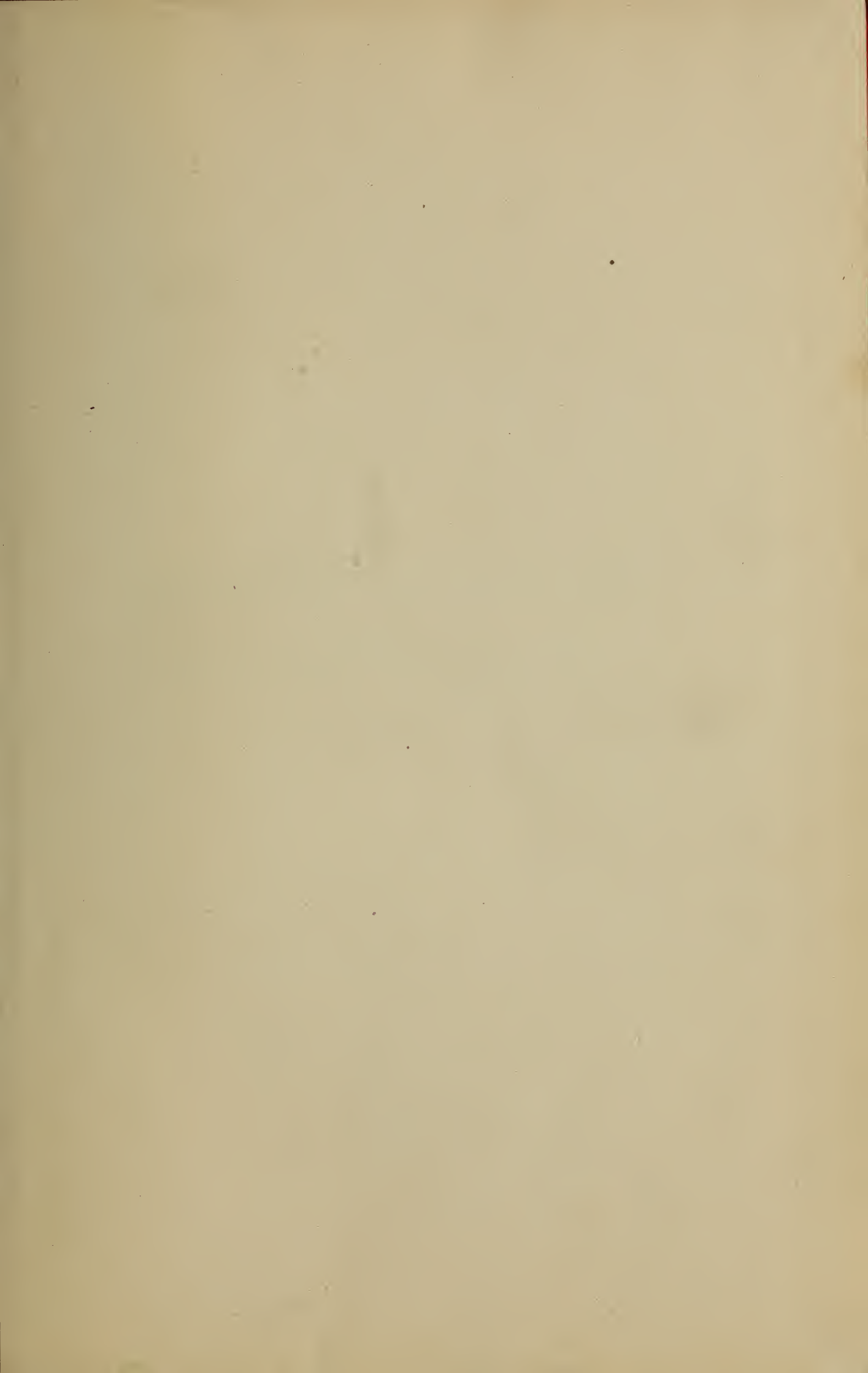


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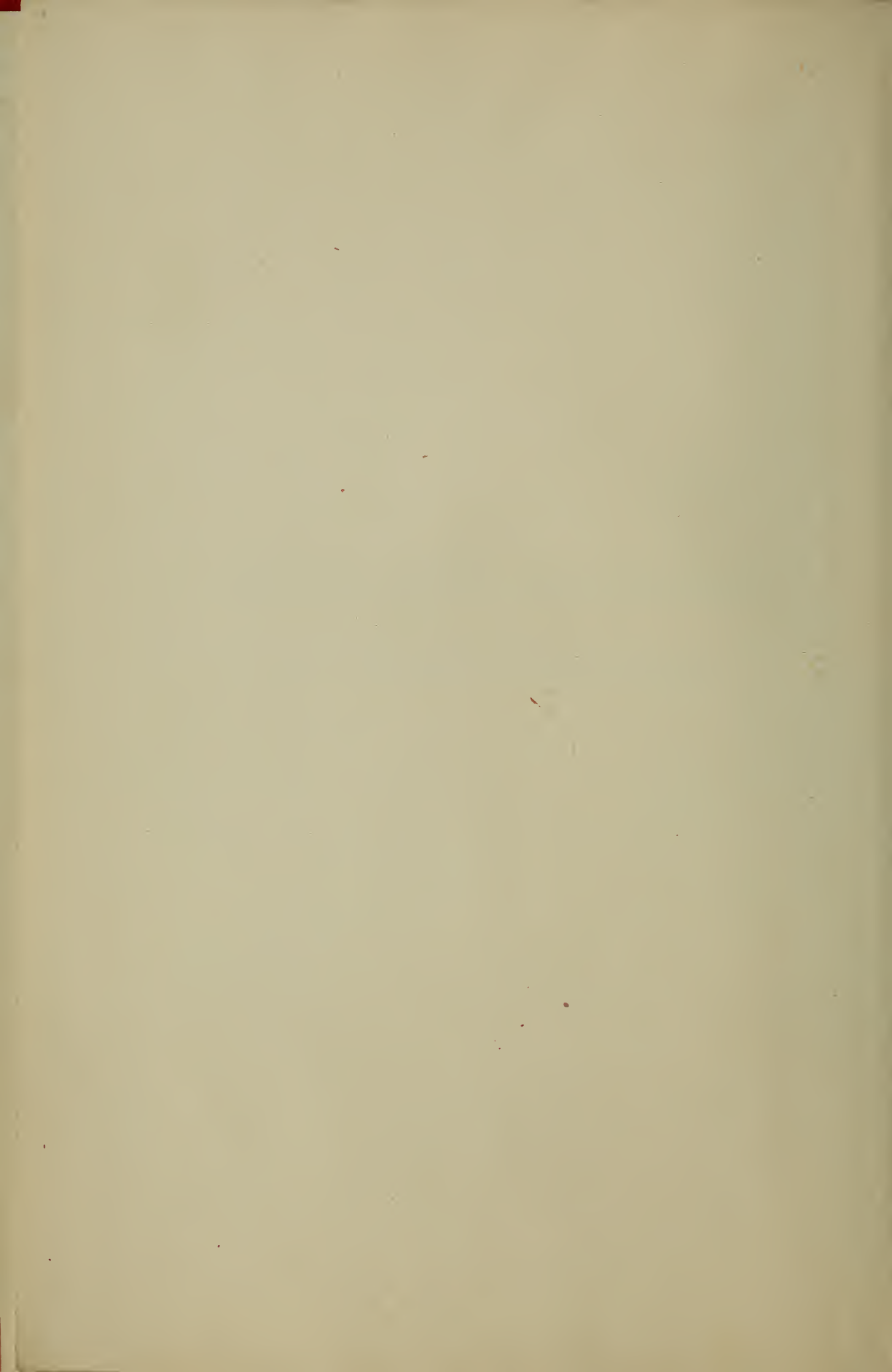
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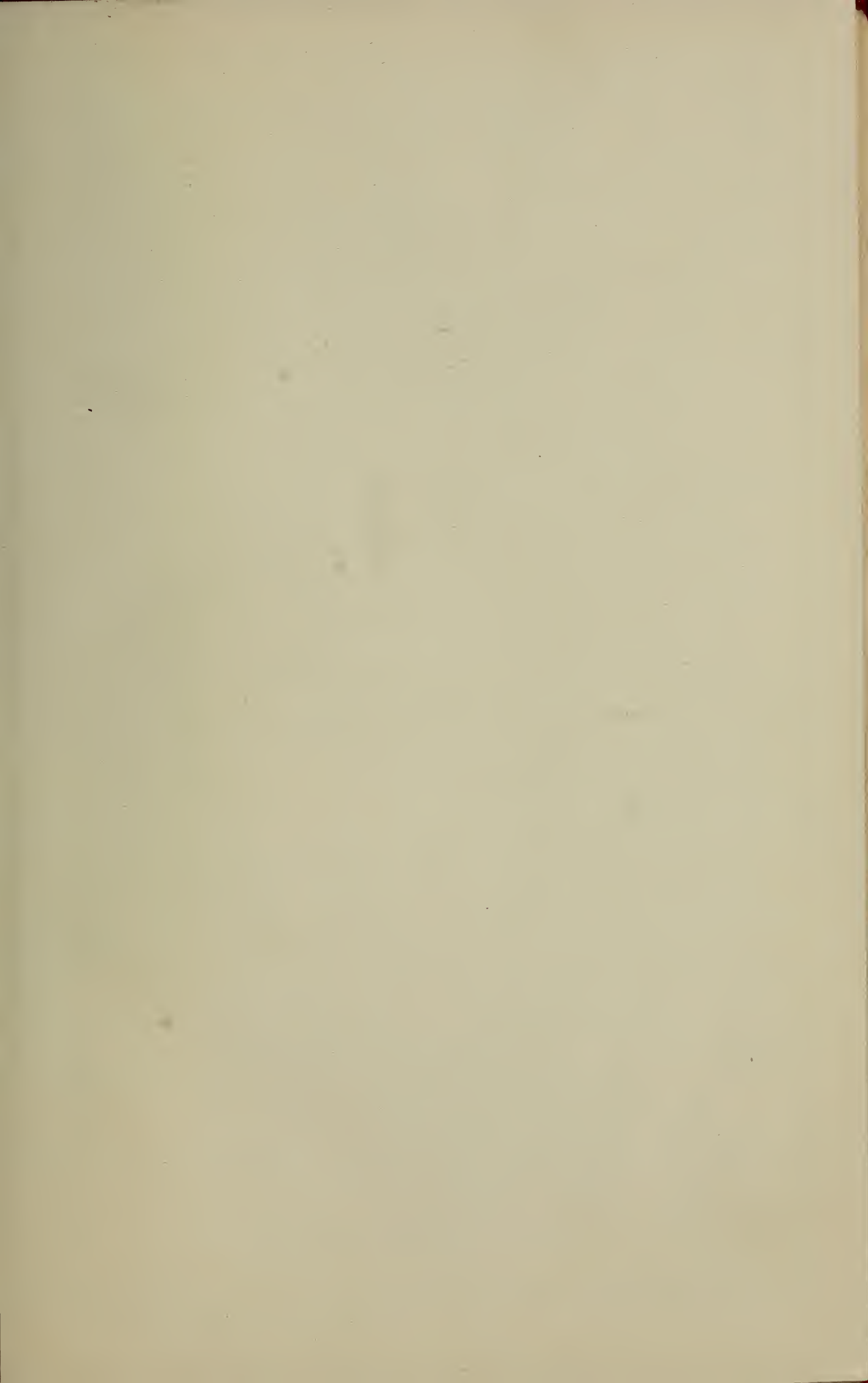
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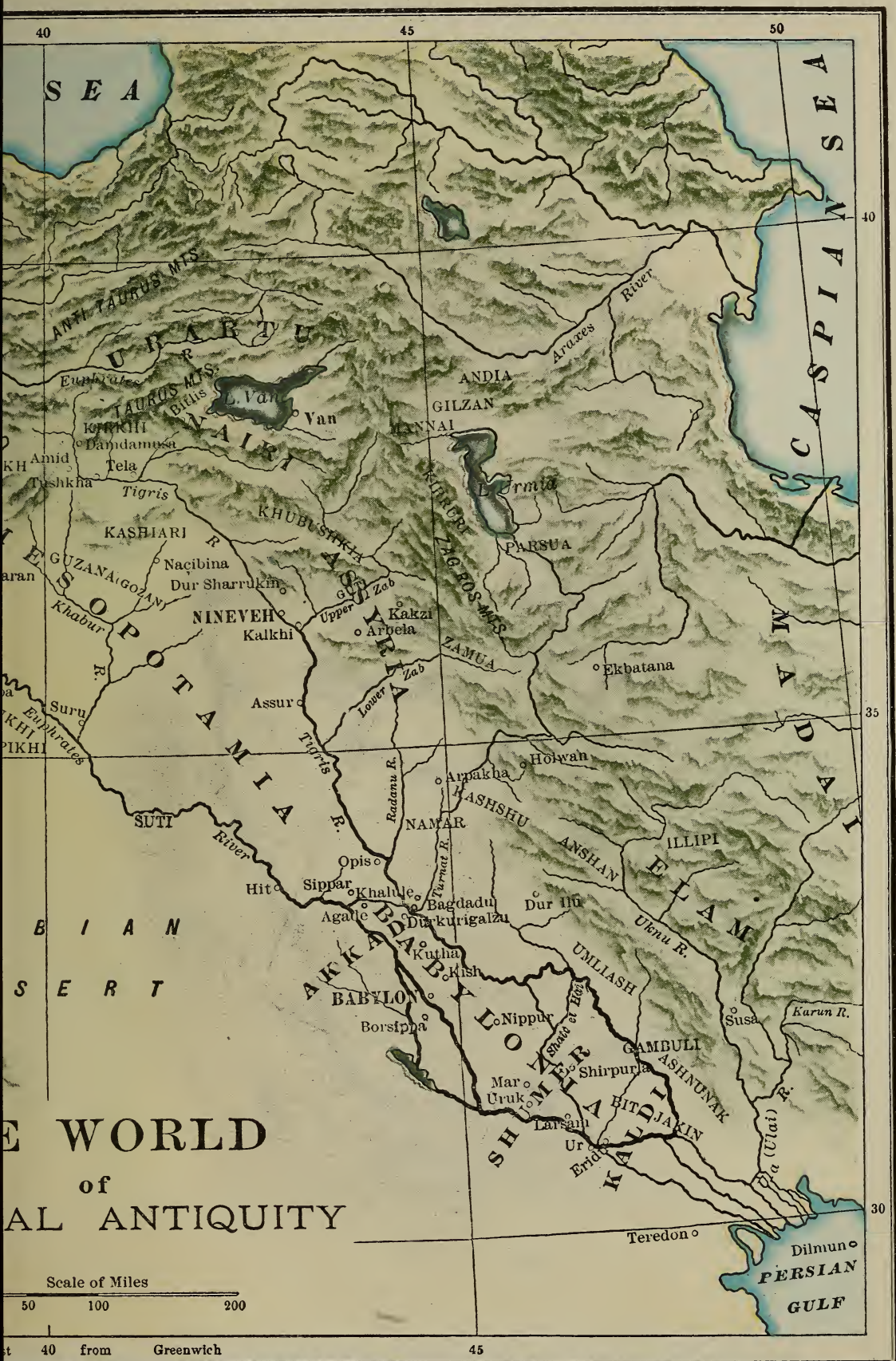
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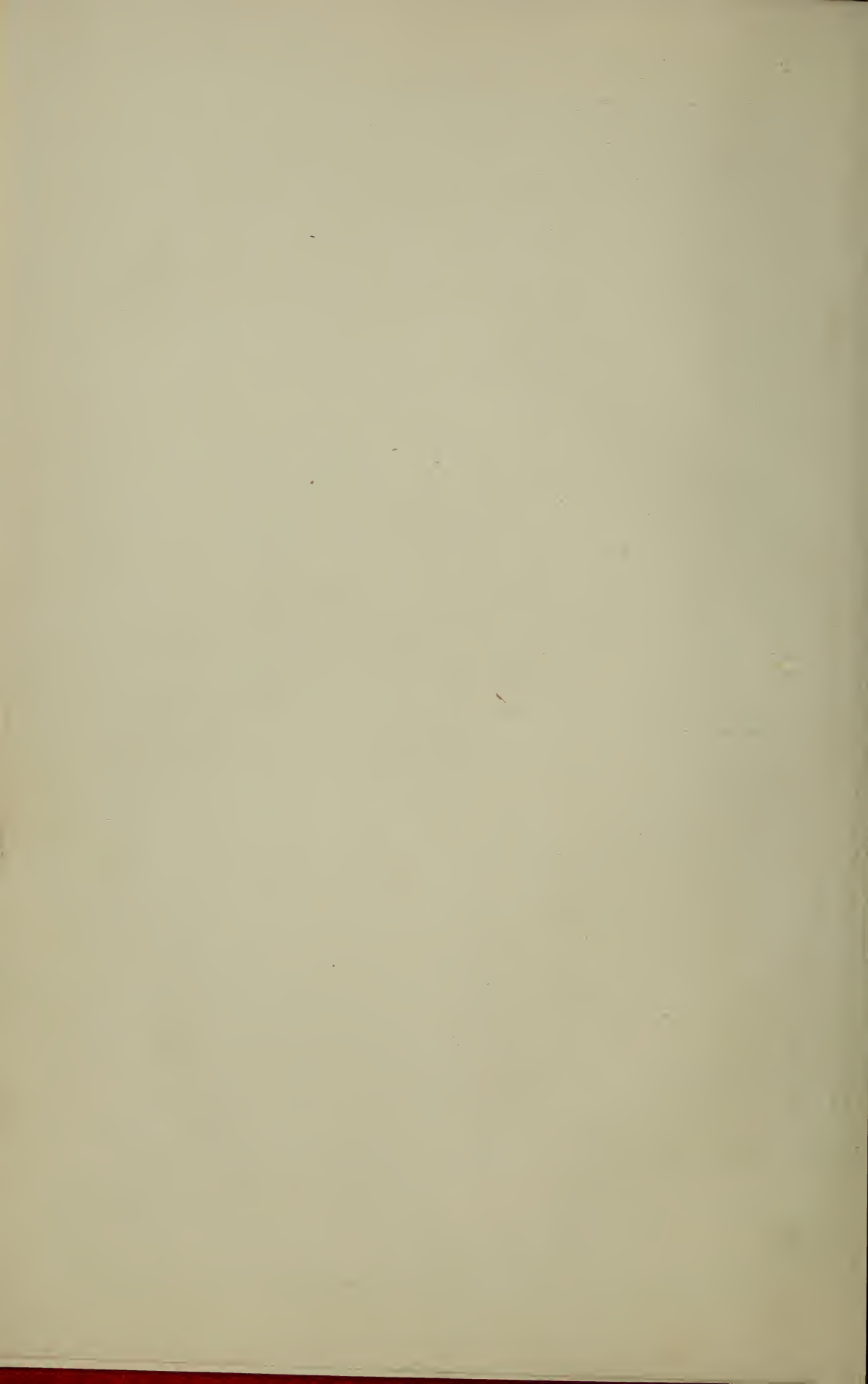


AN INTRODUCTION TO THE BIBLE
FOR TEACHERS OF CHILDREN

GEORGIA LOUISE CHAMBERLIN







AN INTRODUCTION TO THE BIBLE FOR TEACHERS OF CHILDREN

A MANUAL FOR USE IN THE SUN-
DAY SCHOOLS OR IN THE HOME

BY
GEORGIA LOUISE CHAMBERLIN

WITH AN INTRODUCTION
BY THE EDITORS



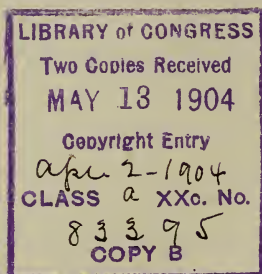
CONSTRUCTIVE BIBLE STUDIES
ELEMENTARY SERIES

CHICAGO

THE UNIVERSITY OF CHICAGO PRESS

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*To the Officers and Teachers
of the
Sunday School of the Hyde Park Baptist Church,
Chicago*

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INTRODUCTION

THE fundamental idea of the series of books to which the present volume belongs is, to impart real knowledge of the Bible, and thereby to aid in bringing about that moral and religious result in the pupil which is the highest end of all study and teaching of the Bible. The emphasis of this statement is upon the words "real knowledge." It is the confident belief of the editors of the series that a method of study and teaching which seeks to impart to the pupil, as he is able to receive it, the truth about the Bible and the true significance of the biblical writings is, other things being equal, the most effective in his religious training.

For the achievement of this end it is not enough that the pupil should become acquainted with scattered passages from the Bible, even though from the study of these he may gain valuable lessons of religious truth. If the Bible is really to be his lifelong companion and guide, to which he can turn intelligently for help and instruction in the exigencies of life, from which he is to gain inspiration and guidance, it is needful that he secure a knowledge of its contents as a whole, some conception of the specific character and purpose of the many books that are included in the sacred collection, and a genuine interest in

these books which will make the study of them a matter, not of drudgery to be dropped as soon as possible, but of helpful pleasure to be retained as a permanent habit of life.

It is, moreover, the belief of the editors that the Sunday school, constituting, as it does today, the chief agency for giving to the young a systematic knowledge of the Bible, should have a carefully planned curriculum, graded both in respect to the Scripture material employed in its successive grades and in the method of using this material. Any curriculum constructed now on the basis of the somewhat limited experience as yet available in graded Sunday schools will doubtless require revision. But, availing ourselves of such light as we now possess, we have adopted, as a basis for the preparation of text-books for use in a graded Sunday school, the following curriculum :

I. THE ELEMENTARY DIVISION

The kindergarten.—Elementary moral and religious truths conveyed through the medium of the simple story, and made real to the child by his having immediate opportunity to express in play or picture work his idea of the truths presented.

**Grades 1-3.*—Stories and verses from the Bible; with free use of pictures for purposes of illustration.

*Grades 1-8 correspond to the same grades in the grammar school—children six to twelve or fourteen years of age.

Grade 4.—The books of the Bible: an elementary course in biblical introduction, accompanied by the reading of appointed portions of the Bible and the memorizing of selected passages.

Grades 5-7.—Biblical biography, including the lives of Old Testament heroes, of Jesus, and of the apostles.

II. THE SECONDARY DIVISION

Grades 8-10.—Studies of separate books of the Bible; *e. g.*, the gospel of Mark, the epistle to the Philippians, the first book of Samuel, and one of the Minor Prophets.

Grades 11-14.—Biblical history, including both events and teaching, and extending from the early Old Testament period to the close of the New Testament period.

III. THE ADULT DIVISION

Elective courses:

1. The interpretation and literary study of the books of the Bible.
2. Biblical ethics and theology.
3. Biblical history, more detailed than before.
4. Church history.
5. Christian doctrine.

The present volume, prepared in the laboratory of the actual class-room, is intended as the text-book for the fourth grade. Following the work of the kindergarten and the three years in which

the child is taught chiefly by means of Bible stories, this year's work is devoted to the important task of giving to the pupil a knowledge—correct, even though necessarily incomplete—of the contents of the Bible as a whole, creating in him a genuine interest in the books that make up the sacred collection.

The importance of this special task can hardly be overestimated. Not even a graded curriculum can, in its prescribed courses, carry the pupil through a detailed study of all the books of the Bible. There is grave danger that even the pupils who complete these courses will know the Bible only in detached parts. How much greater that danger is under an ungraded system need only be remarked in passing. Under both systems there is need of a definite course by which the pupil may obtain a just conception of the biblical library as a whole, a knowledge of the character and contents of the several books of the collection, and such a familiarity with the arrangement of these books in the English Bible as will enable him to use them to advantage in his reading and study. Such a course, rightly taught, can hardly fail to beget an interest in the books of the Bible and a desire to know them more fully.

This introduction to the Bible should be given an early place in the curriculum. It can be profitably taken up only with children who are able to

read. But when the child has learned to read with reasonable facility, there is no good reason for its further postponement, provided only that the method of instruction be adapted to the stage of development which the pupils have reached. With children of the age indicated large use must still be made of the story. But there is already the beginning of a sense for reality, the dawning of the historical sense expressed in the demand for what is true; the receptive power of memory is strong, and under favorable conditions there is a taste for reading. While therefore pupils of this age are wholly unprepared for such a course in Biblical Introduction as would be appropriate to adults, a course which shall avail itself of the large narrative element in the books of the Bible, and shall even in introducing the pupil to books of Sermons, Laws, and Letters take legitimate advantage of the historical situations out of which all of them arose, and which shall encourage the pupil both to memorize some of the choicer portions of the Scripture and to read other larger portions which there is not time to memorize—such a course, skilfully constructed and taught, is precisely adapted to the pupil's development and needs. All the courses that follow such a study will be pursued more profitably in the light of it, and experience has demonstrated that children of the stage of advancement indicated above are

quite able to take the course both with profit and with keen interest. Should any teacher or superintendent think it wiser to introduce such study at a later point in the curriculum, possibly after one or more of the three years of biographical study, this would be far better than not to introduce it at all; and only the courses which would thus be made to precede it would suffer by such a transposition.

It must be freely confessed that such a course presents peculiar difficulties to the teacher. The literature of the Bible, and the events which it records, are remote from our own time, and especially from the thought-world of the children. The language of the Scripture books is strange to their ears, partly because of the antiquity of the literature itself, partly because of the retention of the English of a former age in its translation. Within the covers of one volume is gathered a large collection of books written by many authors, cast in various literary forms, coming from different ages. In this collection are many things which can as yet make no appeal to the child's interest. His attention must consequently be directed to those things which are adapted to his stage of mental development, and these must be so dealt with that through them he shall find his way, little by little as he is prepared for them, into the portions which are now beyond his reach. These are some of the

difficulties the very existence of which emphasizes the need of such a course at an early stage of the child's study of the Bible. Experience shows that they can be in large measure overcome, and that it is reasonable to hope that the child, coming to know what there is in the Bible, and having a clue to guide him in the selection of the material that is interesting to him, will, in many cases at least, develop a deep interest in the Bible and a genuine desire to read it.

But it is perfectly evident that the teacher who is to conduct such a course needs preparation for his task beyond that which is possessed by the majority of our Sunday-school teachers. The history, or story, or sermon, or hymn which is used in the lesson must be presented to the pupil's mind in such a way as to create a sense of reality. To this end the teacher must, if possible, have made himself so at home in the situation depicted, so familiar, not only with the material immediately in hand, but with the whole setting, geographical, historical, social, and religious, that he lives again in the times and events of which he is speaking.

This volume, partly by what it itself contains, partly by directing the teacher to the pertinent portions of the Scripture, partly by referring him to modern books which will furnish the needed information, aims to guide the teacher in equip-

ping himself for his work. Should any teacher into whose hands this book may come feel that the task is beyond his power, let him consider rather that the greatness of the task coupled with its importance makes it one to which he can afford to devote time and energy. The first year's teaching will necessarily be difficult, but the teacher who prepares to teach this course should be allowed to teach it year after year to successive classes, and will each year be able to produce better results with continually lessening labor.

That a deep religious purpose should pervade and control the work of teaching such a course as the present cannot be too strongly insisted upon. The whole attitude of the teacher should be reverent toward the Bible, toward truth, and toward God. This attitude, not expressed in cant phrase, and not chiefly in formulated statement, but unaffectedly disclosed in the teacher's earnest and serious manner, will be powerfully effective in determining the pupil's own feeling and attitude. Flippancy should be absolutely banished from the class-room hour, and even humor should be sparingly employed. Probably no single year's work in the whole curriculum will do more to determine the pupil's estimate of the value of the Bible, and his whole attitude toward it, even though this attitude and estimate may not at the time be consciously defined. To make these correspond to

the real worth of the Bible is for this course more important than to deduce from any given lesson a specific moral or religious truth. In this course it has, therefore, been the purpose to avoid a stereotyped method, such as the conclusion of each hour of teaching with moral exhortation, or the constant employment of an allegorical method of application, and, whenever practicable, so to present the biblical material that the pupil shall see for himself the truth and make its application to himself.

It need hardly be said that the present volume deals only with the lessons in the stricter sense of the term. The teaching period will be preceded or followed by a religious service, either shared with the rest of the elementary division, or, if the class is large and has the exclusive use of a room of its own, participated in by the class alone. Of the value and importance of this service this is not the place to speak at length.* Suffice it to say that it cannot receive too careful attention from those who are interested in promoting the religious effectiveness of the Sunday school.

That the work outlined in this course gives opportunity for the co-operation of teachers and parents, and that its successful accomplishment

*Of this, as of several other points briefly touched upon in this Introduction, the teacher will find a fuller discussion in BURTON AND MATHEWS, *Principles and Ideals for the Sunday School* (Chicago: University of Chicago Press, 1903).

will call for such co-operation, will be at once recognized by anyone who makes even a cursory examination of it. This we count not a disadvantage, but an advantage. It is the earnest hope of those who are interested in the publication of the book that its use may lead parents, not only to encourage their children to study the Bible lessons set for them by the Sunday school, but to study the Bible with their children.

Parents who desire to supplement the work of the Sunday school by home instruction, or who are so situated that their children are unable to attend Sunday school, will, it is believed, find this book a helpful and practical guide in the instruction of their children in the home. And even teachers of normal classes, who are charged with the preparation of young people for the work of Sunday-school teaching, may possibly find that a book outlining as this volume does, a course, by the study of which the pupil will gain a general knowledge of the whole Bible, and of the relation of the several parts to one another, is adapted to their special work. Certain it is that many young people enter upon the task of Sunday-school teaching with less knowledge of the books of the Bible than might be gained by the pursuit of the course marked out in this volume.

If in the home, in the elementary classes of the Sunday school, and in the classes preparing

young people to become teachers this book shall contribute something to the acquisition of knowledge and the promotion of intelligent appreciation of the books of the Bible, the hopes of the editors and the purpose of the author will be realized.

THE EDITORS.

CHICAGO, March 1, 1904.

PREFACE

THROUGH this volume the writer has endeavored to reproduce for the benefit of other teachers a series of lessons which have been worked out in three years of teaching successive groups of children in the same grade of the Sunday school. It should be stated that in the school where this work was done—that of the Hyde Park Baptist Church, Chicago—the conditions were in many respects ideal. A separate class-room for the class of fifty children; Bibles and other necessary material provided by the school when needed; from forty to forty-five minutes for the lesson period; four assistants to take charge of reports of work, and to render assistance to small groups of children, to look after the attendance, and to do pastoral visiting; and, in addition, the cordial and interested co-operation of earnest superintendents and fellow-teachers, combined to render the work a genuine pleasure. The results which can be secured under such conditions as these must of necessity appear in greatly diminished form where less favorable conditions exist. It is hoped, however, that even in cases where the suggestions contained in the lessons cannot, on account of local conditions, be fully carried out, there will yet remain enough material of a helpful character to

render the volume useful to teachers and parents of boys and girls of ten to twelve years of age—a period at which to interest children in the Bible is a somewhat difficult task.

The purpose of the lessons here published is to give to the child (1) the ability to handle his Bible intelligently; that is, to enable
The Aim him to find books, chapters, passages, stories or other material in which he may have a special interest; (2) a personal and, so far as possible, *familiar* acquaintance with such portions of the Bible as will interest him as a child; (3) ability to distinguish between the various kinds of literature which the Bible contains, such as books of history and story, sermons, hymns, etc.; (4) such simple knowledge of the background of these various kinds of literature as will enable him to appreciate the reality of their representations and teachings; (5) such suggestions of noble qualities and ideals in men and women as will lead to the admiration and emulation of the good rather than of the evil; and (6) such conceptions of the faithfulness and love of God and of Jesus Christ as shall lead the pupil to make personal choice of a life of Christian service.

In the firm belief that a teacher of children needs to be equipped with information about his subject as fully as a teacher of adults, or even more so, each lesson is provided with suggestions

for reading outside the Bible. The effort has been made to reduce the amount of this reference literature as far as is consistent with good work. If the teacher does not wish to purchase the necessary books for himself, the Sunday school should place them in the library for the use of the teachers, not only in this grade, but in all grades of the school; for all the books named are standard works, of value in all teaching or study of the Bible. Should teachers already have access to books of modern date covering the same subject, substitutions may be made, but the special references to chapters and pages would not, of course, in that case be available. For the benefit of those teachers or parents who wish to read still more widely, and who perhaps can bring about some considerable addition of teachers' reference books to the Sunday-school or other local library, a more complete list will be found in the Appendix to this volume.

The teaching of this series of lessons will be much more effective and much easier for the teacher if it is carefully worked through from beginning to end before any lesson from it is taught. If this cannot be done, every teacher should keep at least two or three weeks in advance of his class in his reading, though always, of course, coming to the teaching of the current lesson from a fresh review of it.

In the suggestions for the preparation of each lesson an effort is made to carry the teacher through **The Preparation of the Lesson** a logical process in the study of the subject, with the least possible loss of time and energy. The material for study should be taken up in the order in which it is printed. In many cases it will be noted that the teacher is expected to read a much larger portion of the biblical material than that which is to be presented in class. The aim of the teacher should be by this preparation to secure (1) a definite conception of the particular sort of literature which he is presenting; (2) a clear background in history for the story, poem, or sermon; (3) a vivid conception of the significance of the passage as a product of, or as suggested by, the historical situation; (4) an appreciation of the spirit of the passage, viewed historically and in its religious significance. With this vivid conception of the event or the fragment of literature as it stands in its proper historical situation, and with an appreciation of the spirit and purpose of the original writer, the teacher can hardly fail to convey his own interest and appreciation to a class, whether of children or adults.

The suggestions for the presentation of the lesson will, in some cases at least, give too definite a program. Many teachers will desire more liberty. This is as it should be. The best teacher

is the one who can work out for himself the most logical, helpful, and interesting lesson, for the particular class which he is to teach. It
The Presentation often happens, however, that the teach-
of the ers chosen for the younger pupils in
Lesson the Sunday school, are the young members of the church, full of zeal and enthusiasm, but untrained as teachers, having no definite knowledge of desirable material for study or of effective methods of presentation. To such as these a definite program for each lesson will be welcome. A more experienced teacher will vary the program to suit his own ideals.

As stated in a former paragraph, these lessons were arranged for a large class having a separate class-room. If they are used in teaching small groups in a room where other classes are working, such features as the concert recitation of memory work, and reading in concert, must necessarily be omitted, or individual reading and recitation substituted for them. Other suggestions may also, under certain local conditions, be found impracticable. In such cases the *spirit* of the suggestion may be incorporated in some other form, and the development of the subject thus remain undisturbed.

The length of the lesson period is a matter of very great importance. The best results in the use of these lessons can be secured only where the

children have forty minutes of undisturbed seclusion, or at least reasonable quiet. If no separate room is available, it will, of course, be necessary to conform to the lesson period of the rest of the school. If it is found that the period is too short, a portion of the scheme of presentation must be omitted. Perhaps the best plan is to omit the written work, occasionally writing up the topics of two or three lessons at once. When this does not seem best, some portions of the suggestions for presentation, such as are not necessary to the continuity of thought or the climax of the lesson may be passed over. To teach straight ahead, and stop wherever one happens to be at the moment the bell sounds, may spoil the entire effect of the lesson, and lead to great loss on the part of the pupil. The time should be carefully planned in advance, and the lesson taught with the timepiece in view. A skilful teacher may sometimes successfully divide a lesson and carry it over two Sundays.

Two objects are attained by the use of the written work: (1) the pupil is enabled to do some constructive work which is definite and which he can see with his eye; (2) he is provided an opportunity to employ for a brief time a different set of activities, thus giving restful variety to the lesson period. Books for the written work have been prepared and are

Written
Work

published for use in connection with the course. These books contain, besides occasional illustrations, a printed introduction which gives the keynote, so to speak, of the course, and is referred to continually in the lessons. A brief historical introduction is presented in connection with the sermon books, in order to help the child to keep in mind the historical situation which gave occasion for the preaching of the sermon, more clearly than he could if it were left entirely to his memory. If the children's books are kept at the school and used only in class, they remain a novelty to the end of the course, and may then be sent home to the parents.

The writer has not always followed the practice of introducing the written work at the *end* of the lesson. Sometimes it may be omitted on the Sunday to which it is assigned and used at the *beginning* of the next lesson in a review of the work of the previous Sunday. The teacher should arrange this matter to meet the conditions of the time, and the effect which he desires this part of the work to have in connection with any particular lesson.

In connection with the written work mention may be made of the written examination. In the school for which these lessons were originally prepared, the children have come to regard the written examination as a regular adjunct of the

work, and are eager for it rather than otherwise. The questions are in every case taken home and the entire week allowed for answering them, the assistance of parents being permitted in the lower grades. A large proportion of the members of the class find little difficulty in answering the questions.

Teachers are particularly urged to emphasize the importance of the home work, and this for **Home Work** several reasons: (1) The home work **for the** furnishes a definite task to be performed **Children** by the child each week. (2) By it he is led to respect his work, the school which demands it, and the Bible which he is expected to study. (3) He forms the habit of reading the Bible for himself. (4) Through this portion of his work he is kept reviewing the material which he has studied, and bringing it into connection with similar material to an extent that time would not permit in the class hour. (5) By this plan an opportunity is given the abler pupils to distinguish themselves by working to the limit of their larger ability, the less able children performing only a part of the home work, the class work for all remaining the same.

In the classes in which these lessons have been used the children are annually promoted from this grade, the highest in the Elementary Division, to the Secondary Division of the school. In the

graduation exercises, which usually consist of an oral examination of the class, or a drill in connection with the contents of the Bible, certificates of two classes are given: (1) certificates with a gold star for the pupils who have done all the home work; (2) certificates without a star for pupils who have done a considerable part of the home work. Those who have done no home work are allowed promotion, but without certificate or other recognition. In a class of fifty, from one-half to one-third of the entire number have won stars, and it has been necessary to deny certificates to only a few. Further recognition of home work has been given by means of a weekly or monthly roll of honor which is read before the class or school.

The form of card illustrated on the following page has been used for the assignment and the reporting of the home work.*

These cards are collected by means of a roll-call at the beginning of the class hour and the new cards are given out at the end of the lesson period. An assistant records the work, and is ready at the end of the period to present the roll of honor. The reports are filed from week to week in envelopes, one of which is kept for each child, so that at any time his entire work may be examined. A constant effort is made to help those children who cannot easily do the work; and

*Furnished by the University of Chicago Press at a moderate cost.

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usually the proportionate number of report cards increases steadily as the course proceeds.

PUPIL'S REMINDER OF BIBLE READING

Dear _____

Will you please read before next Sunday

and commit to memory _____

TEACHER.

(OVER)

(BACK OF CARD)

Dear Teacher:

I have read since last Sunday _____

and have learned _____

PUPIL.

This card must not be signed until some work has been done, but it may be signed for the reading work alone if the memorizing is too difficult.

That the co-operation of parents and teachers in promoting the work of the child is desirable no one who reads this Preface will dispute.

**Suggestions
to Parents**

That the Sunday school should displace home study of the Bible is a great evil; it should rather foster and encourage it. With a view alike to making the Sunday-school work more effective, and to promoting study of the Bible in the family for its own sake, suggestions to parents are included in each lesson. The book is thus intended to be placed, not only in the hands of the teacher, but in the home of each pupil. A letter from the superintendent or teacher should call the attention of the parents to the share which they are desired to take in the work, asking that the book be procured and continuous effort be made to supplement the work of the teacher, thus enabling the child to gain all the results that the course will yield. Reference-books should be placed by the school at the disposal of parents as well as teachers. If a group of parents would meet with the teacher of the class occasionally, to discuss the problems which come up in the progress of the work, and to exchange experiences, parents would receive inspiration from this contact with the teacher, and the teacher would be correspondingly benefited by the insight into the home life of the child which would be thus afforded. In a school where a home department

exists the work of the parents in this course may well be termed home-department work.

The problem of the Sunday school which is so popular a theme for discussion is not wholly a problem for the teacher or for the superintendent, but for the home as well. A half-hour a week for religious instruction can produce but small results. That half-hour multiplied by seven, and made a daily period, will accomplish far more than seven times as much good.

The suggestions to parents are brief. They might be much more elaborate. Indeed, there is not a direction or suggestion to the teacher which cannot be carried out in spirit by the parent in the home. Even the busiest mothers can hardly be unable to assist the children at least in the reading and memory work. It is evident that, as no child who does not do the home work can receive the full benefit of the lessons, so no child can receive the full benefit of the home work who has not the sympathy and help of the parents. To isolate the work which the child does in Sunday school from his everyday life at home, and to deny in this particular field of study his constant appeal for the sympathy of older people, is to go far toward making it ineffective in his life. Why should not the parents discuss the child's Bible lesson with him as freely as his geography or history task? It is quite as vital, even from the

point of view of intellectual development, and infinitely more so as an incentive to right living.

There is not space to speak adequately of the importance of associating with the Sunday-school lesson suggestions to the child concerning activity correspondent with the teachings brought to the attention of the pupil. The study of the biblical stories tends to engender in the child sympathy, self-control, courage, loyalty, love for God and for one's neighbor. To assist him to adjust these developing motives to his everyday life, by suggesting from time to time special channels for their exercise, is the duty of both teacher and parent, but in this field of practical application the opportunity of the parent, coming as he does into daily contact with the child, is far superior to that of the teacher.

The parent or teacher may, in looking through these lessons, be disturbed by the fact that the distinctively religious teaching is smaller in amount than might have been expected in a series of lessons for ten-year-old boys and girls. If it were a series extending over several years, this would perhaps be a serious defect in the lessons. But the lessons in this volume are intended to cover only the period of one year. They are designed to give the pupil a knowledge of the books of the Bible akin to the mechanic's knowledge and love of his tools. Surely

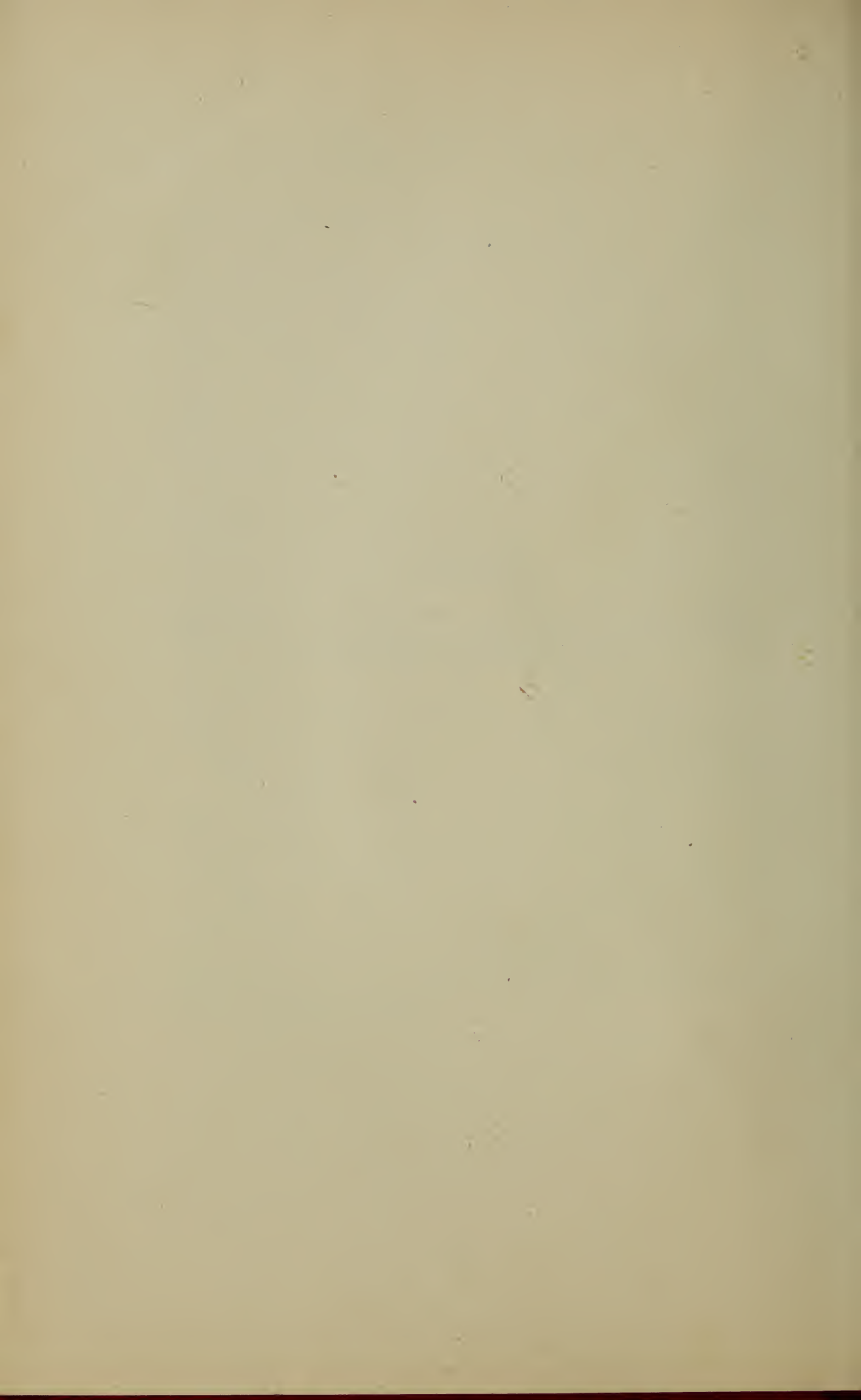
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this is not an unworthy aim of one year's study. It is also to be remembered that the child of this age is often able to feel for himself the religious or moral teaching of a Scripture story without having it definitely and distinctly pointed out to him. Indeed, he will possibly feel the force of some moral lesson which the teacher, from his different point of view, would not think to point out to him. The teacher who feels the need of presenting in the lessons more distinctively religious teaching may easily find ways of doing so; but he will perhaps be wiser to leave something to the child's native power of seeing truth, and devote his energies mainly to leading the children into a familiarity with and love for the books of the sacred collection, confident that thus he is rendering his pupil a service of lifelong value to him.

The author desires to acknowledge here her indebtedness to Dr. Edward S. Ames, of the Department of Philosophy of the University of Chicago, for criticism from the point of view of psychology; and especially to the editors, without whose encouragement and assistance, the work, whatever its value, would never have been presented to the public.

PART I

BOOKS OF HISTORY AND STORY FROM THE OLD
AND THE NEW TESTAMENTS



LESSON I

INTRODUCTORY

I. Aim.—The aim of this first lesson should be to arouse in each child a personal interest in the Bible and a sense of pleasure in its possession. To promote this end let every child be provided with a Bible, if possible his own, bearing his name and the date of the beginning of his study.

II. Material for Study.

MILLIGAN, *The English Bible.*

ROBERTSON, *The Old Testament and Its Contents.*

If access to a library is possible, the following books may be constantly consulted with profit:

BENNETT AND ADENEY, *An Introduction to the Bible*

BENNETT, *A Primer of the Bible.*

ADENEY, *How to Read the Bible.*

ADENEY, *The Construction of the Bible.*

GLADDEN, *Who Wrote the Bible?*

MOULTON, *Introduction to the Literary Study of the Bible.*

REMARKS.—Under this head will be placed (1) the biblical material upon which the lesson is based; (2) the books which it will be well to consult. These books are as few in number as is consistent with good work, and teachers are strongly urged either to purchase them, or to secure their purchase for the Sunday-school library, or some other library where they can be constantly used in the preparation of the lesson. A more complete list of reference books is given in the Appendix. A teacher cannot be too familiar with the structure of the Bible, if he hopes to lead the children to handle it intelligently.

III. Preparation of the Lesson.—If you are not familiar with (*a*) the location of the books in the Bible, (*b*) the specific character of the several books, and (*c*) the history of the English Bible, read carefully the first two books recommended above, or their equivalent, and gain for yourself a clear idea of the character of the Bible as a collection gathered from the literature of the Hebrew people, to which was added a similar collection of the literature of the early Christians, the whole now constituting the sacred books of the Christian church.

In this series of studies the following classification of the books of the Bible is adopted:

Books of History and Story: Genesis, Exodus,* Joshua to Esther inclusive, the Gospels, Acts.

Books of Sermons: Isaiah, Jeremiah, Hosea to Malachi inclusive.

Books of Law: Exodus,* Numbers, Leviticus, Deuteronomy.

Books of Poetry and Wisdom: Job to the Song of Songs inclusive, Lamentations.

Books of Vision: Ezekiel, Daniel, Revelation.

Books of Letters: The Epistles, Romans to Jude.

The designation of the first class as "History and Story" is not intended to signify that some books in this class are history and some story, but that in these books the elements of history and story are inseparably linked together. To attempt

*The book of Exodus is intentionally placed in two classes, since both the legal element and that of history and story are largely represented.

to distinguish between these elements would distract attention from the central purpose and diminish the value of the material for use in the religious instruction of children.

The more familiar the teacher becomes with the biblical books as books, the more easily will he be able to present the lessons which follow, and the more successfully will he inspire the children to read for themselves the stories, and other portions of literature, to which he calls their attention.

No teacher should be satisfied with studying only the material which he is to present. He should, as the lessons proceed, read enough of each book to feel its distinctive character, and to classify it, without the necessity of reference to his outline. Suggestions for special preparation will be given under each lesson.

IV. Presentation of the Lesson.

1. Lead the children to tell what they know of the contents of books, distinguishing: (a) Story books; the names of favorite stories may be called for. (b) History books, or records of war and conquest; let some of the children relate what they know of war or conquest in our own country. (c) Books of Poetry; Longfellow and Whittier may be referred to, since they are poets with whom the children in the public schools usually begin the study of poetry. (d) Hymn books, one of which

can easily be shown. (e) Call attention to the fact that there are other kinds of books; for instance, books of Law, in which the laws of the city or country are written down; books of Letters, containing the letters written by famous men, and collected and printed by their friends; books of Sermons, such as those of Mr. Beecher, preached in slavery times, and those of Phillips Brooks to little children.

2. By questioning, secure from the class a name for a collection of books—a “library.” Let different members of the class choose the kinds of books that they would prefer to have in a library; lead them to think of the advantage of having some of each kind. It may now be explained that each child *has* such a library in his possession. Call attention to the name upon the back of the Bible, and explain the meaning of the word “Bible”—a collection of books. Then let the pupils turn to the various headings of the books and read a few of the titles, the *book* of Genesis, the *book* of Exodus, etc. Further attention may be called to the peculiarities of this library—small, convenient, all within one cover, composed of very old books, etc. Recall the various kinds of books which were mentioned and assure the children that as we study week by week we shall find all these represented in the Bible—their library.

3. Read any short story from *Genesis* as a

specimen from a book of history and story—as the story of Cain and Abel (chap. 4), or that of the Tower of Babel (chap. 11). If you prefer that the pupil should make his own first acquaintance with the story, omit the reading, and, suggesting the value of very old books, describe the process of writing books upon parchment, and relate stories of the wonderful preservation of the Bible through all the vicissitudes of its history. Draw attention to the word “holy” and give a reason why men have so carefully preserved this library; namely, because in this library of books are found all which remain of the history, the stories, the poetry, and the hymns of the people whom God from the beginning chose from among all the peoples of the earth to teach the world about himself; and also because, in order more perfectly to represent himself, God sent Jesus Christ into the world, and the only history of his life and teaching which we possess is contained in these books.

Having thus in either of the above ways stimulated a desire on the part of the children to become intimately acquainted with this library which we call the Bible, suggest that they begin with the first book, and read during the week the first story (Gen. 1¹—2⁴), the story of the creation of the world. Also ask them to learn to spell, pronounce, and write the name of the book, *Genesis*.

LESSON II

THE STORY OF THE CREATION OF THE WORLD, AND THE INSTITUTION OF THE SABBATH

I. Aim.—1. To introduce the book of *Genesis* as the book of Beginnings. 2. To represent God as the Creator of all things, and the sabbath as a divine institution.

II. Material for Study.

Genesis 11—24.

DODS, *Genesis*, Introduction, and pp. 1-8.

III. Preparation of the Lesson.—After reading the recommended material, study this story from the following points of view:

1. As the artistic reproduction of an old national tradition.

2. As written in this form by one who was striving to make forceful in his times the idea that the sabbath had been instituted by God, who demanded its proper observance.

3. As containing a fundamental principle for all humanity, namely, work, then rest.

4. Put yourself in the situation of the first reader of this story, in this form, and feel the convincing nature of the argument as it passes from section to section, as the account of the work of each day is completed with the refrain, "And

there was evening, and there was morning," etc., until the climax is reached in vss. 1-4 of chap. 2, "And the heavens and the earth were finished," etc.

5. Now put yourself into the place of the biblical writer, whose task it was to convince the people of his day, and try to reproduce the material as your own. Do not memorize the words mechanically, but think them through several times.

IV. Presentation of the Lesson.

REMARK.—If you are thoroughly in sympathy with the purpose of the writers of the biblical material, and with the children whom you teach, you may do well to disregard here, as always, the suggestions offered in order to work out a presentation of the material for yourself. An original plan is frequently better suited to particular conditions under which you are working than any which a stranger can suggest.

1. Tell the children something about the manner in which national traditions were handed down among ancient peoples, that is, told and retold, by mothers to their children, by soldiers at their camp-fires, by wandering teachers and preachers, by minstrels, and finally, after centuries, written down.

2. Show how the same story will be attractive or uninteresting according to the way in which it is told. When told in a beautiful form we enjoy it, and remember it and its teaching. Illustrate by a statement of the bare facts of the story of

Barbara Fritchie or Paul Revere, and let the superior attractiveness of the *poems* about these persons, with which the children are probably familiar, be noticed.

3. Draw from the class an opinion as to whether, if a man were writing a message in a beautiful form and wanted to put into it two very important facts, which he wished people to remember, he would put them at the beginning or at the end of the message. Some will say, at the beginning; others, at the end. It matters not which, but the discussion will serve to fix attention upon both these points in the story.

4. Let the children open their Bibles at the first chapter of *Genesis*, and mark, at your dictation, each verse presenting the refrain, "And there was evening, and there was morning," etc. Explain that the story which is to be read contains two very important facts, and that it was told in a striking form, in order that the people for whom it was originally intended, and we today, might remember these things. Choose six of the brightest children to listen as you read, and to tell you when you have finished what the two important facts are.

5. Now read the story, letting the children read the refrain each time with you. Your own unconscious emphasis of vs. 1, and 2¹⁻⁴, will give them light, and it will not be difficult to draw

from them the statements that God created the world and that he instituted the sabbath.

6. Turn to *Exodus*, chap. 20, and read the first line of the fourth commandment. Point out (*a*) that the story which has just been read was intended to make that command so impressive and so attractive to the people for whom it was written that they would always want to set apart a day for God; and (*b*) that we read it today, and always, that we may remember to keep one day each week for the special service of God, laying aside our everyday work, and gaining rest for our souls and bodies. Try to arouse interest by a few questions as to the value of such a command to a child, and so bring the class naturally to the point where they see that work, then rest, is the proper and natural order, and would be so even if it were not a divine command; that there is indeed no such thing as rest except as connected with work. Illustrate from their school life, each day with hours of work, and then play, and just so each week with days for tasks and one day for rest. Finally deepen the impression of the wisdom of God in creating all things, and in making such regulations concerning work and rest.

V. **Written Work.***—Call attention to the title of the book, *Genesis*, from which you have read. Recall the fact that this is the first, or “beginning,”

*For description of blank books see Introduction.

book in the Bible. Let the children notice also that the stories which have been read are stories of beginnings. Let them write in the book, at the top of the first blank page, the name of the book, *Genesis* and under it:

The beginning of the world.

The beginning of the sabbath.

VI. Home Work for the Children.—Read Gen. 1¹–2⁴; 2⁵–3²⁴; memorize Exod. 20⁸⁻¹¹, the fourth commandment. The most careful instruction should be given in regard to the home work, both as to the manner of doing and the method of reporting it. If possible, cards such as those described in the introductory chapter should be employed. The author has found that a weekly roll of honor, naming those who have done the home work, is very stimulating. In an average class of fifty children, perhaps more than one-half of the class ought to be able to do home work regularly. If the attention of the children is continually called to this work, the more capable ones will perform the tasks, and will gain much more than those who do not undertake it, and both classes of children will be assimilating all that they can receive without any variation of class work to suit different capabilities.

VII. Suggestions to Parents.—In the home work parents can be of the greatest assistance in

helping the child to do the required reading, and in supplementing it by reading to them other interesting material, which will further illustrate or develop some particular phase of the lesson. Suggestions for home work with the children, other than reading, will frequently be made.

LESSON III

THE STORY OF THE BEGINNING OF SIN

I. Aim.—1. To impress more deeply the character of the book of *Genesis* as a book of Beginnings. 2. To teach that disobedience always brings punishment.

II. Material for Study.

Genesis 2⁵—3²⁴.

DODS, *Genesis*, pp. 8–21.

III. Preparation of the Lesson.

1. If possible, read some stories of the origin of man, as found in the traditions of other nations than the Hebrews.*

2. Consider whether, in view of the similarity of these stories and the universality of a tradition concerning the origin of man, the emphasis in this story, in the mind of the prophet who wrote it, is not upon the beginning of sin, and the consequences which followed, rather than upon the beginning of man; and also whether his story-sermon is not based upon the current tradition of his times, already familiar to the people of those times.

*In LENORMANT, *Beginnings of History*, chaps. 2, 3, will be found traditions of other nations, corresponding to those in Gen., chaps. 1–11. The volume should be placed in a library, but is not of sufficient importance to these lessons to make the purchase of it necessary for the teacher whose books must be few in number.

3. Consider the possibility of similarity between the children whom you are teaching and the people in the child-period of religious development, for whom the story was put into this form by the prophet. If there is such similarity, would it not be well to place the emphasis upon the side which the prophet emphasizes, namely, the religious teaching concerning the consequences of sin, rather than upon the circumstances connected with the creation of man?

4. Making use of your own experience consider how clear an analysis you are able to construct of the steps involved in any sin. Is the order of action given in the story a true one psychologically? Does it represent the natural history of every sin? Is it better, in dealing with children, to place the greater emphasis upon the consequences of sin or upon the rewards of obedience? Is the stern Jehovah of the early Old Testament stories more forceful in the life of the child than the loving Father of the New Testament teaching? These are questions to think about.

IV. Presentation of the Lesson.

1. Draw the attention of the children to the fact that there are stories about the beginnings of all important things. Let them recall the stories of the beginnings of their city, or of their country. Remind them of a larger beginning which they

have already studied, the beginning of the world. Question them as to the Creator, and as to the most important thing which he created. Let them read with you Gen. 1²⁸, and feel the importance of the position which man was expected to occupy in the plan of the world.

2. Explain that all ancient nations had stories of the beginning of man, but that the Hebrews, the people whose history is contained in the Bible, had more than a story like that of the other nations; they had a story-sermon which told how man, at the very beginning, disobeyed God and was punished for his disobedience. This story we call the Beginning of Sin, instead of the Beginning of Man.

3. Tell the story contained in Gen. 2⁵—3²⁴. Do not enlarge upon any of the circumstances, but keep closely to the biblical narrative, giving a simplified reading or paraphrase* of the chapters, if you prefer.

4. Let the children read with you, in review, 2¹⁶, the command; 3¹⁻⁵, the temptation; 3⁶, the yielding to temptation and the act of disobedience; 3^{23, 24}, the punishment.

5. Follow with informal conversation about disobedience, as the children know it. Try to lead them to see that in their own experience the steps are the same, and that punishment always

* See p. 132.

follows in some form or other. Lead them by questions to recall the punishment that comes from within, in the painful consciousness of having done wrong. Suggest the idea of God within, that is, conscience. Which is easier to endure, the punishment of father or mother, or that of conscience? Remind them that children grow to be men and women, and the punishment by parents ceases, but conscience lasts through life, and is always present to punish the wrongdoer.

V. **Written Work.**—Add to the *Genesis* page *The Beginning of Sin*.

VI. **Home Work for the Children.**—Read Gen. 2⁵–3²⁴; 4¹⁻¹⁶. Memorize Eph. 6¹. (Reference to Lesson IV will show a task to be assigned to a pupil in advance in connection with the class work of that lesson.)

VII. **Suggestions to Parents.**—A wise parent will have many opportunities during the week to recall to the mind of the child the story of the first act of disobedience, in connection with some act of his own which repeats the experience in whole or in part. This should be done in the most delicate way, however, for it would defeat the purpose of the work should he come to dislike the story, because of too frequent application to his own acts. Neither should too much self-analysis on the part of the child be encouraged.

Simply read and reread the story with him and let him draw his own analogies.

If the children can be persuaded to make drawings illustrating the story in this and every case, or to rewrite it in words of their own, your careful criticism of the results of these efforts will deepen the impression of the main points.

In reading the material the greatest freedom in marking Bibles should be allowed. The end of the story should always be marked. If the American Standard Revised Version is used, the name of the story will be found at the top of the page.

LESSON IV

THE STORY OF THE FLOOD AND THE NEW BEGINNING

I. Aim.—1. To further acquaint the class with the Book of Beginnings. 2. To show that a new beginning was founded on obedience, inaugurated by worship, and confirmed by a covenant between Jehovah and mankind.

II. Material for Study.

Genesis 6⁹⁻²²; 7⁶⁻²⁴; 8¹⁻⁹¹⁷.

DODS, *Genesis*, pp. 31-42.

III. Preparation of the Lesson.

1. Many ancient nations had stories of a great disaster similar to the flood. If possible, compare some of these with the story in *Genesis* and note especially the fact that, while the stories of the outside nations are simply legends, having no moral element, the biblical story is permeated with a high moral purpose.*

2. Note that the chief purpose of the writer of the story in *Genesis* seems to be, not to relate the story of the flood, but by the use of a current tradition, already familiar to the people, on the one hand, to impress the terrible consequences of sin, and, on the other, to represent the favor of Jehovah as conditioned upon obedience.

*See note on LENORMANT, *Beginnings of History*, p. 14.

3. In the preceding lesson all the emphasis was laid upon the consequences of disobedience. This was in order that the child might be incited to obedience. In this lesson we may strengthen the desired impression by emphasizing the happier consequences of obedience.

IV. Presentation of the Lesson.

1. Review the story of the Beginning of Sin, and the result of disobedience in the first family.

2. Introduce the story of the flood by the larger idea of the punishment of a whole people for disobedience to Jehovah, when they had, as in the days of Noah, entirely forgotten or abandoned him.

3. Let the member of the class to whom the task was assigned on the previous Sunday, tell the story of Noah up to the going forth from the ark, keeping to the material in the references, Gen. 6⁹⁻²²; 7⁶⁻²⁴; 8¹⁻¹⁸.

4. Let the children suggest or discuss briefly what might have happened if Noah had disobeyed.

5. Take up the story and yourself continue it with (a) Noah's first act on leaving the ark, namely sacrifice, the customary act of public recognition of a god in Noah's day; (b) the promise that there should never again be a flood to destroy the earth; (c) the covenant and its sign.

6. Explain the word "covenant," and talk with the children briefly about promises. Let it be

seen that the covenant with Noah was the result of his obedience, and that the promise of Jehovah included all that, to Noah, was desirable in life. Lead finally to the thought that the covenant was with everybody, "all flesh," and was an "everlasting covenant," therefore with each child, and meaning for him God's favor through life, conditioned always upon obedience.

7. Call at this point for the memory verse of the week (Eph. 6¹).

V. **Written Work.**—Add to the *Genesis* page *The Flood and the New Beginning*.

VI. **Home Work for the Children.**—Read Gen. 1¹—2⁴; 6⁹⁻²²; 7⁶⁻²⁴; 8¹—9¹⁷. Memorize 1 Sam. 15^{22b}.

VII. **Suggestions to Parents.**—This lesson furnishes an excellent opportunity to parents to impress upon the mind of the child the serious character of a promise, the promise to mother, father, or playmate. The promise of a parent conditioned upon obedience finds its prototype here. Perhaps the parent may make a covenant with the child, giving some sign as in the story, thereby helping the child to realize in his own experience this ancient custom of covenant-making.

LESSON V

THE BEGINNING OF THE CHOSEN FAMILY

I. Aim.—1. To continue the study of the book of Beginnings. 2. To teach that Jehovah, unlike the gods of other nations, never desired the sacrifice of human life as an act of worship. 3. To call attention anew to the connection between obedience on the part of man, and the fulfilment of his promises on the part of Jehovah.

II. Material for Study.

Genesis, chaps., 11²⁷—25¹¹.

DODS, *Genesis*, pp. 56–107.

WADE, *Old Testament History*, chaps. 2, 3.

III. Preparation of the Lesson.

1. In the presentation of this lesson there is danger of giving the children such an impression of the trial imposed upon Abraham, in the matter of the sacrifice of Isaac, that they shall gain a false idea of the character of Jehovah. The greatest care must therefore be taken, in the preparation and presentation of the material, both to gain and to give such a sense of the times and the surroundings in which the events occurred, as to make the events themselves the natural expression of the character of Jehovah as *interpreted* by Abraham, in complete harmony with the customs of the times in which he lived.

2. To secure this point of view, read carefully all that is suggested in the material for study, (especially what is contained in *Genesis*) concerning Abraham. Try to picture the original home of Abraham, with its worship of the moon-god, the migration of Abraham's father from that land; and the causes that may have led to it; the continuation of the migration by Abraham, and his devotion to a God who had, in some way, spoken to his higher self, and who demanded from him exclusive worship. Picture the nomadic life in the desert, with its wandering from place to place where pasture might be found, and its accompanying hardships and solitude, but withal much opportunity for the development of personal communion with Jehovah, and a return to the simplest forms of worship.

3. Remember, however, that Abraham in his journeyings came frequently into contact with more complex civilizations, *e. g.*, that of Egypt. He doubtless also retained many memories of forms of worship in his original home, and was familiar with the custom of human sacrifice. Recall the fact that among all oriental peoples the blessings of land and household are regarded as directly bestowed by the god of the land, and that, in return, it was the custom to give back to the god the first and best product of all which he had bestowed of flocks or harvests, or, in extreme cases of

devotion, even the first-born child. Under these circumstances, is it strange that Abraham should have heard the voice of Jehovah in his heart, bidding him bring his best, even his son, as an offering to the God whom he regarded as the author of all his prosperity, the only God worthy of his worship?

4. Read 2 Kings 21¹⁻⁶, and consider whether this lesson in regard to the attitude of Jehovah toward human sacrifice might not have been called forth at a time when it was especially needful that this extreme form of sacrifice should receive for all time the stamp of disapproval from Israel's God.

In all teaching of the stories of *Genesis* it is well to keep clearly in mind that the story in its present form was written for a *teaching* purpose. It may not always be easy to decide what that purpose was, nor best to make it, if seen, too prominent in the presentation of the lesson; yet a personal conception of the religious purpose of the story adds greatly to its force as it stands in one's own mind. The prophet who wrote this story may have intended to inveigh against the custom of human sacrifice, or he may have been striving to teach only that Jehovah desired the spirit of obedience rather than multiplicity of offerings. We cannot tell more exactly, without a more definite knowledge of the circumstances under which

the story was written, and yet we may be certain that he emphasized the obedient spirit as more acceptable to Jehovah than the most precious gifts.

5. Study especially the promises to Abraham, and note how they accord with the highest ambitions of an oriental desert sheikh in ancient times—a fertile land, numerous posterity through whom his name and memory shall be continued, and the favor and friendship of the God of his land.

IV. Presentation of the Lesson.

1. By way of review, call attention to the library contained in the Bible, and question the children as to the kinds of books, and the special class of books to which the one that they are studying belongs. Review by name the stories so far as recorded in the notebooks. Let the class select one member to tell a story which the class also shall choose. If time permits, let two or three stories be told in this way.

2. Sketch the early life and character of Abraham, his migration, and the promises concerning his family and the land.

3. Dwell upon the religious nature of Abraham, and his desire to do something very great for this God whom he considered his friend. Then let the children read with you in concert, or follow, as you read, the story of the command, the journey, the deliverance, etc. (Gen., chap. 22).

4. Draw from members of the class an expression of some reasons why Jehovah delivered Isaac; *e. g.*: (a) The sacrifice of a human being could not be pleasing to him; Abraham must be taught that his God was not like the moon-god; that to live in obedience to Jehovah was the kind of giving of life which he demanded. (b) Had not Jehovah always rewarded the spirit of obedience by happy and joyful consequences? Should we not, therefore, have expected him to deliver Isaac?

5. Call here for the memory verse of the week
1 Sam. 15^{22b}.

V. **Written Work.**—Add to the page of beginnings *The Beginning of the Chosen Family*, or such other appropriate title as the children choose.

Since the children are now accustomed to the practice of recording the lesson, let them discuss the story and decide what shall be written. See that they get a good title finally, but let them come to it by their own thinking.

VI. **Home Work for the Children.**—Read Gen. 12¹⁻⁹; 22¹⁻¹⁹; chap 24. Memorize Exod. 20^{12, 16} (the fifth and ninth commandments).

VII. **Suggestions to Parents.**—All children are interested in primitive tribal life, although their knowledge of it is chiefly limited to Indian tribes.

Work out from this and transfer the idea to tribal life in oriental countries. Talk with them about the migration of tribes and the reasons for it. Books upon modern oriental life will describe many of the same customs and habits of life as those current in Abraham's day. Therefore through books, pictures, and play try to help the child to get the feeling of the oriental mode of life and habits of thought. Let him learn of the dress, occupations, surroundings, and customs, all of which will help to give an invaluable background for all future study. If museums are at hand, make use of them. It is impossible, in the brief time allowed in the Sunday school, to convey an adequate conception of this most important element of historical and social background, yet the more vivid the conception of this background, the truer will be the appreciation of the stories, on the part of either parent or child.

LESSON VI

THE STORY OF TWO BROTHERS AND THE CONTINUATION OF THE PROMISES

I. Aim.—1. To continue the stories of the beginnings of the Hebrew people. 2. To call attention to the repetition of the promises to Jacob. 3. To teach that the consequences of a dishonorable act continue through life.

II. Material for Study.

Genesis, 25¹⁹⁻³⁴; chaps. 27, 28.

DODS, *Genesis*, pp. 108-10, 114-22.

III. Preparation of the Lesson.

1. Read thoughtfully all the material suggested, in the order given. Try to imagine the half-nomadic, half-agricultural life of the sons of Isaac, the influence of the shrewd mother, the affection of the father centering upon the elder son, that of the mother upon the younger.

2. Study the differing natures of the two brothers, and base your estimate of the character of each upon the standards of their times.

3. Note carefully the ideals of happiness which each possessed, and the effort which he put forth to attain his ideals.

4. Consider what the birthright of the eldest son included—the headship of the family or tribe,

and in this case the right to receive the continuation of the promise of Jehovah to Abraham, concerning his family. In what estimation did Esau and Jacob respectively hold the birthright?

5. Study the details of the divine promise made to Jacob in connection with the similar promises made to Abraham, and consider the influence which the tradition of this definite and continually repeated promise, and the prosperity of those upon whom it was bestowed in these early days, must have had upon later generations, in establishing faith in the promises of Jehovah, and his ability to fulfil them.

IV. Presentation of the Lesson.

1. By way of review, let the children spend ten minutes in telling stories of their own choosing, they also selecting the story-tellers. See that at least one or two of the stories from the reading and study of the week immediately preceding are chosen. As each story is told, call for the concert recitation of the memory work which is appropriate to the particular story.

2. Recall with emphasis the promise concerning the family of Abraham, and the rescue of Isaac from sacrificial death, adding a brief introduction to the story of Abraham's grandsons, Jacob and Esau. Dwell especially upon the advantages which the eldest son would expect to receive, according to the customs of his times and his country.

3. Tell very briefly, reading portions of it from the Bible, the story of the sale of the birth-right (25²⁷⁻³⁴), the conferring of the ill-gotten blessing (chap. 27), and the consequent flight of Jacob.

4. Recall again the promises. How could they now be fulfilled, Esau having sold his right to them, and Jacob having gone away to another country? Give time for thought and suggestions from the children.

5. Let them read in concert with you Gen. 28¹⁰⁻²², the renewal of the promises to Jacob, especially that he should *return* to the land promised him.

6. Add here a sketch of the hardships of Jacob's life—many years of exile, hard labor instead of easy inheritance, the fear of Esau always in his heart. Lead the children to draw for themselves the inference that the consequences of a dishonest action are not confined to the immediate sequel of the act, but continue through life. If possible, illustrate this point from something which has recently come under the observation of the children in this particular class.

7. Recalling that Jacob's sin was in deceiving his father, ask for a concert recitation of the memory work for the week (fifth and ninth commandments).

V. **Written Work.**—Add to the notebooks a suitable name for the story of the day, allowing the children to arrange a title; *e. g.*, *Jacob and the Promise*, or something as appropriate.

VI. **Home Work for the Children.**—Read Gen. 25²⁷⁻³⁴; 27¹⁻⁴⁵; 28¹⁰⁻²². Memorize Exod. 20¹⁷ (the tenth commandment).

VII. **Suggestions to Parents.**—The relationships most familiar to the child are those of the family. Deceit and dishonorable action within the family are things which he can understand from his own experience, if he has brothers and sisters. This story will therefore appeal to him strongly. Do not let the evil consequences of Jacob's act be lost sight of in the fact that he really secured the blessing. Make the week one in which to impress upon the children the ideal of honorable dealing, one with another, and with the parents.

Since the children have now quite a number of stories at command, let them cultivate the habit of telling these stories to younger children, to each other, or to the parents. Let them see the importance of reading the stories often enough to keep close to the biblical narrative. Frequent reading will lead to a cultivation of the use of the biblical language of the story, which is the simplest and most picturesque that could be chosen.

LESSON VII

STORIES OF JOSEPH

I. Aim.—1. To present a series of stories which have all the best elements of stories of adventure. 2. To complete the stories of the fathers of the Hebrew people. 3. To emphasize further, on the one hand, the beauty of honorable conduct, and, on the other, the ugliness of dishonorable acts.

II. Material for Study.

Genesis, chaps. 37, 39-50.

Dods, *Genesis*, pp. 153-201.

III. Preparation of the Lesson.

1. After reading carefully the material for study, try to picture the environment of Joseph in Egypt, during the successive changes in his fortunes.

2. Note the attitude of confidence in dreams and their fulfilment, prevalent both in Palestine and Egypt, so great that in the elaborate civilization of Egypt the interpretation of dreams was a recognized profession, official magicians and interpreters being connected with the court.

3. Is it not possible that in these early days of revelation Jehovah employed means of manifesting his desires and intentions which are not now needed? Should it, on the other hand, be taken

into account that these stories may be somewhat colored by retelling through the centuries before they were put into written form, as well as by the desire of the writer to glorify this ancestor of the Hebrew people?

4. Do not make the mistake of tracing too close and definite connection between the moral actions in this story, good and evil, and their consequences. The children will themselves see the wickedness of the conduct of Joseph's brethren, and the nobleness of all that was such in the conduct of Joseph. Let them bring these out, expressing their admiration of the one, and their disapproval of the other. That, in general, the wicked brethren encountered misfortune, and the innocent and upright brother prospered, they will easily see. But it will not be wise to attempt to trace a connection of cause and effect between particular evil acts and misfortune, and between good conduct and prosperity, or to teach that the misfortune of the wicked was the divine punishment for wrong done, or the prosperity of the good the reward of good conduct. The lightning that burns the barn of the sabbath-breaker sometimes strikes the church spire also, and in the case of the biblical story a bright child might suggest that the wrong the brothers of Joseph did in selling him brought them good in providing someone in Egypt to relieve them when the famine

came. It is better to rest in the general truth that wickedness is wicked and contemptible, and that in the long run it is good to be good, and bad to be bad.

IV. Presentation of the Lesson.—The wealth of interesting material in the Joseph stories is so great that no one method of presentation can be said to be best for every class. Two methods are therefore suggested. Choose that which most commends itself to you; or use a plan of your own, if it seems better. Whatever method of presentation is employed, care should be taken to give a good background for the stories, (*a*) contrasting the richness of Egyptian civilization with the simplicity of patriarchal life in Palestine, and (*b*) picturing the great famines of that eastern country with their causes and effects.

1. The entire time may be spent in reading with the class the successive stories, and in talking about them.

2. The idea of the prominence which is given to the stories of the founders of a nation may be illustrated from the history of our own or other countries. The word "patriarch," as applied to the fathers of the Hebrew nation, may be introduced and explained, and a story of each of the patriarchs, Abraham, Isaac, and Jacob, told by children or teacher. One story of Joseph may be added to complete the series and to incite the

children to read further about him. In case only one story is selected, the story of his youth should be chosen.

3. In either case try the experiment of asking each child to consider during the week what a little boy or girl might learn from the story of Joseph, and to bring, on the following Sunday, a written and signed paper containing his answer, with reasons for it. Very definite and practical lessons may appear to the child, and he is likely to select one which he needs in his own experience.

V. **Written Work.**—Add to the notebooks *Stories of Joseph*.

VI. **Home Work for the Children.**—Read Gen., chap. 37; 39¹⁹⁻²³, and as much as possible of chaps. 40-45. Memorize Exod. 20^{7, 13, 14, 15} (the third, sixth, seventh, and eighth commandments).

VII. **Suggestions to Parents.**—The cycle of Joseph stories runs through Gen., chaps. 37-50, omitting chap. 38. If the parent will familiarize himself with the entire series, which is too long for the children to read, he will be able to add some interesting tales of Joseph to those which will be read by the children. If there are two or three children, they may be taught to tell the story as a continued one, one child telling part of it, and the next taking it up and carrying it further, the next adding still more, and so on.

Thus by varying the order in telling the different parts of the story, each child will become familiar with all of it.

At this point should begin, in the home, a systematic process of review, telling and retelling, or reading and rereading, the stories from *Genesis*, until the child is thoroughly familiar with them, and able to find the stories for himself with ease. He should be taught to think continually of *Genesis* as a book of beginnings, (*a*) of the world; (*b*) of sin, and a knowledge of the way in which God regards and deals with it; (*c*) of the Hebrew nation. (See review under presentation of Lesson VIII.)

LESSON VIII

MOSES AND THE EXODUS

I. Aim.—1. To introduce the book of *Exodus*, another book which is named from an important event recorded in it. 2. To teach that God carefully preserved the life of a child in order that, when he should become a man, he might do a great work for his people, and for God.

II. Material for Study.

Exodus 1-20 17; 24 1-3.

SAYCE, *Early History of the Hebrews*, pp. 152-96.

WADE, *Old Testament History*, chaps. 4, 5.

The reference reading here indicated is intended to cover the material of both this lesson and the following one, since it will be helpful to get the whole series of events in mind before presenting any of them.

III. Preparation of the Lesson.

1. As has been frequently stated, the secret of success in presenting any of the Old Testament stories is to put oneself into perfect sympathy with the situation and environment. Therefore read and think until you can throw yourself back into Egypt, and can feel the condition of the people of Israel, with their grievous burdens.

2. After reading carefully the outside material

for study, read again and again Exod., chaps. 1-15, and familiarize yourself thoroughly with the order of the events. The biblical material is too extensive to read in class; it is therefore necessary to present it in outline. It will be well to write out for yourself a story of Moses, beginning with his flight from Egypt as a young man, and continuing to the crossing of the Red Sea. Make it condensed and picturesque. Emphasize the call and the promise of Jehovah's assistance in his task; do not dwell upon the details of the plagues, but pass quickly over to the circumstances of the exodus, emphasizing all the time the fact that Jehovah was faithful to his promise to help Moses, and in each crisis came to his aid. Work over this story until you are fairly well satisfied with it, and then learn to tell it vividly. As you work and think and read, you will gain an increasingly strong conception of the magnitude of the task which Moses was called to perform.

IV. Presentation of the Lesson.

1. In review let the children read from their notebooks the divisions of their library, and the general information about the Bible. Let them name the class of books to which the one that they have been studying belongs, and recall the common characteristic of the stories, emphasizing again the idea of beginnings. Call for volunteers to tell the story of four different beginnings, let-

ting each choose the story which he will tell. After each story let the memory work appropriate to it be recited in concert. Ask for the name of the *book* and the meaning of the name.

2. If any two children are familiar enough with the story of the infancy of Moses to tell it, let one tell the story and the other help him out when assistance is needed. If no one is ready to tell the story, read Exod. 2¹⁻¹⁰, letting the children follow closely in their Bibles.

3. Distinguish between the Pharaoh who treated Joseph so kindly, and the Pharaoh of the time of Moses, several centuries later. Introduce as vivid a picture as possible of life in Egypt, among both the Egyptians and the oppressed Hebrews.

4. Now tell the story of Moses and his mission, which you have prepared.

5. By questioning get the children to think out for themselves, (*a*) a reason why Jehovah so carefully preserved the life of the baby Moses, and (*b*) a reason for his caring for boys and girls today, namely, that they, when they are men and women, may do important work for him. Let them discuss some great work which they would like to do.

6. Call attention to the fact that this story is in a new book, *Exodus*. Tell the children to try to find out during the week what the word "exo-

dus" means, and to be ready next Sunday to tell why this book is called the book of *Exodus*.

V. **Written Work.**—On a fresh page of the blank books write the title *Exodus*, and under it (1) *The Story of the Baby Moses*, (2) *The Exodus from Egypt*. The title of the book, used in this connection, will excite interest.

VI. **Home Work for the Children.**—Read Exod. 2¹⁻¹⁰; 14⁵⁻³¹. Memorize Exod. 20¹⁻³.

VII. **Suggestions to Parents.**—A new hero always arouses fresh interest. The stories of Moses contained in Exod., chaps. 1-17, are so numerous that a new one may be found for each day in the week. Let the parent therefore supplement the work of Sunday, by carrying on a continued story of Moses, from his infancy to the arrival of the hosts of Israel at Mount Sinai.

LESSON IX

THE GIVING OF THE LAW

I. Aim.—1. To study further the book of *Exodus*. 2. To develop the idea of the origin of law in necessity. 3. To show the fundamental character of the Ten Commandments.

II. Material for Study (see Lesson VIII).

III. Preparation of the Lesson.

1. By reading the suggested reference books, and especially the material in *Exod.* 1⁸⁻¹⁴; 12³⁷⁻³⁸; 14⁵⁻³¹; 15²²⁻²⁷; chap. 16; 17¹⁻⁷; 18¹—20¹⁷, fix clearly in mind the following points: (*a*) the character of the people of whom Moses was the recognized leader; (*b*) the difficulties attending the migration of this large body of people over a desert country—a journey taken suddenly and without detailed preparation; (*c*) the exigencies which would necessarily arise, the murmurings and the possible rebellion; (*d*) the qualities of leadership shown in Moses's method of dealing with the people; (*e*) the necessity for the maintenance of law and order in such a mixed multitude; (*f*) the first great step toward order—organization; (*g*) the second step—formal law; (*h*) the solemnity attending the giving of the law.

2. Study carefully the code of laws contained

in Exod. 20¹⁻¹⁷. Analyze it by subject, *e. g.*, two regulations concerning worship, one concerning the sabbath, etc. Study each command in two relations: first in its application to the needs of the particular occasion and circumstances under which it was given, and second in its relation to the human race in all ages.

3. Now turn to statements 2 and 3, under the "Aim" of this lesson, and consider whether you have material which you can systematize in such a way as to accomplish the end desired.

IV. Presentation of the Lesson.

1. Review the stories from *Genesis* by title. When the stories have been named, let them be found one by one, the children holding up their Bibles as they succeed. A little rivalry in this exercise will make eyes and fingers work quickly. Recall again the meaning of the word "genesis," and the character of the stories (beginnings).

2. Call for reports upon the meaning of the word "exodus." After the word is understood, use it systematically in its appropriate connection until the title of the book becomes, in the minds of the children, inseparably associated with the events of the book. Let one pupil tell the story of the exodus, and the crossing of the Red Sea.

3. Draw as vivid a word-picture as possible of the conditions of the people in their desert life under the leadership of Moses. Recall the mixed

multitude: as many people as in a large town, men, women, and children; men who had worked at brickmaking all their lives, perhaps; men who had always been shepherds; and men who had been engaged in the various trades of Egypt; good men and bad men, good mothers and careless mothers, good children and bad children; all traveling through the desert together, going on by day, and sleeping in tents at night; having for food the white manna which fell in the night and the quails which flew about the camp every evening. There were multitudes of cattle also and thousands of sheep. How slowly they must travel! Recall the vast stretches of country where there was no water; then perhaps long stops in places where there was pasture and water to last for a season. Picture the occasions when the people became unruly and rebellious, and blamed Moses for bringing them out into the desert to suffer and perhaps to die, former hardships forgotten in the recollection that in Egypt they had at least plenty to eat and to drink; and, after three months, while yet a long way from Canaan, the stop at Mount Sinai, where Jehovah, whom they were going to worship, was supposed to dwell.

4. Lead the children by questions to an expression of the conditions which would exist in a great city where there were all kinds of people, but no laws and no policemen. Let them transfer

this condition of things to the desert, and imagine what this crowd of people would do with no laws and no one to enforce them, and only one man, Moses, whose authority they recognized.

5. Let someone suggest what might be done, and lead to the story of the appointment of rulers over tens, hundreds, etc., with Moses over all, and Jehovah giving instructions through Moses.

6. Lead to the idea that there must be laws by which the people who ruled could judge, and by which all the people could live. Read at this point, simplifying only when necessary, chap. 19.

7. Let the children now recite the memory verses for the week, Exod. 20¹⁻³, and then read the remaining commandments. They will see that the laws which they have been learning constituted the law which was given at this time by Moses, and which was needed by these people, in the wilderness.

8. Ask the children to mark off in their Bibles the first phrase of each command, containing the simple command or prohibition without the accompanying reason. Let them consider whether the commands given to the people in the wilderness in this simple, shortened form, are of any use to us, since we are a different people, with different ways of living and different ways of thinking. When they have decided that the laws are still useful, encourage them to give some reason for their de-

cision—reasons which are really the result of thinking.

V. **Written Work.**—Add to the *Exodus* page *The Giving of the Law*.

VI. **Home Work for the Children.**—Read Exod., chaps. 16; 19; 20¹⁻¹⁷.

VII. **Suggestions to Parents.**—This lesson affords an opportunity to return to the study of migratory life. This time the leader is not the head of a family or clan, but of a whole race of people, a political rather than a family relationship. This is the only story that will be presented from the many recorded in connection with the journeyings to Canaan and the wilderness events, related in Exod., chaps. 16-18; Numb. 9¹⁵⁻²³; chaps. 11, 13, 14, 21⁴⁻⁹, 22-24; Deut. 32⁴⁴⁻⁵²; Josh., chaps. 3, 4. Some of these stories may be read from the Bible, others, for the sake of brevity and clearness, told without reading. They will all tend to make vivid the impression of the journey of the people, and the final entry into the promised land. See also the books named under "Suggestions to Parents," Lesson V.

LESSON X

DEBORAH AND BARAK

I. Aim.—1. To introduce the books of *Joshua* and *Judges*. 2. To give an impression of the times of the Judges, and the struggles of the conquest. 3. To teach that trust in God brings victory.

II. Material for Study.

The book of *Judges*, especially chapters indicated under the following section.

WADE, *Old Testament History*, pp. 165-212.

SAYCE, *Early History of the Hebrews*, pp. 243-331.

III. Preparation of the Lesson.

1. Glance through the book of *Joshua*, and note that Joshua the warrior is the central figure, and that the book deals with the conquest of the land, and its division among the tribes.

2. Note that, beginning with the third chapter, the book of *Judges* seems to give a history of approximately the same period—that is, the settling down of the tribes in Canaan, and the gradual displacement of the Canaanites, the peoples occupying the land at the time when the Israelites came into it.

3. After reading the suggested pages in the outside books mentioned under “Material for Study,” read the following stories from *Judges*, in

order to gain a vivid conception of the savagery, misrule, and anarchy of the times, and the very primitive social and religious life: (a) the story of Ehud, chap. 3; (b) the story of Deborah, chaps. 4, 5; (c) the stories of Gideon, chaps. 6, 7, 8; (d) the story of Jephthah, chaps. 11, 12; (e) the stories of Samson, chaps. 13-16; (f) the story of Micah, chaps. 17, 18.

4. Recall the Canaanites still in the land, with their idolatrous worship, and their more complex civilization. Consider the probable extent of their influence upon the tribes coming in from the simple nomadic life of the desert. Would not many naturally be drawn away from their earlier simple *forms* of worship, even though faithful to the worship of Jehovah?

5. Remember that the Judges whose warlike lives are described were probably only local authorities, since the tribes were widely scattered, and there is evidence of only occasional unity of action among them.

6. Consider again how, nevertheless, there were current among the Hebrews oral traditions, at least, concerning their marvelous deliverance from Egypt, the giving of the law, the lives of the patriarchs, the world stories of beginnings.

7. Reflect that one of the strongest factors in Israel's belief in her God, Jehovah, as superior to the gods of other nations, was that confidence,

gained by the people through their own experience, in his power to preserve them in peril, and to deliver them from their enemies.

8. Keeping in mind the conditions which you have found, reread carefully the story of Deborah and Barak, chap. 4, and the song of triumph over the victory of Israel, chap. 5.

IV. Presentation of the Lesson.

1. Make this a story session. Let one child tell the story of Abraham offering Isaac; another, the night of the exodus and the deliverance at the Red Sea; another, the giving of the law. In connection with the latter story call for a concert recitation of the commandments, using the brief form indicated in a previous lesson.

REMARK.—Variety may be introduced in the method of story-telling by having one child tell a story, and another assist when necessary; or one may tell the story and the others criticise afterward; or one child may act as critic for all the stories. Children tire of even so attractive an exercise as story-telling, if it is always conducted in the same way.

2. Read to the class Judg. 17⁶, and upon the basis of this, and the background which you have gained from your reading, picture the times. Allow the children to assist you by themselves suggesting what might be the state of things in a community where "might was right;" where several strong and determined peoples were contending for possession of the same land; where methods of war-

fare were cruel and treacherous; where there was no central government, and only local heroes and leaders.

Call attention to the fact that all the peoples with whom the Israelites were fighting for possession of the land served other gods than Jehovah—gods of wood and stone, the sun, or possibly the moon and the stars; that when they went into battle they called upon their gods to help them. If they won, they thought it was because their gods had answered them. If they failed, they thought that the gods were angry with them. But Jehovah, Israel's God, never failed her when she trusted in him. Sometimes the people forgot this and lost their courage and trust in Jehovah and turned to the worship of other gods. But *we* know, although the people of those times did not know it, that Jehovah had chosen Israel to teach the world about himself, and so, gradually, they must learn that he was greater than all the gods of other nations, and indeed the only god, though they did not learn that for many, many years, even centuries.

3. Now tell the story in chap. 4 simply. Pass over as lightly as possible the treacherous act of Jael, explaining that in this early time it was the custom to kill a fleeing enemy, because in those days God had not yet taught the world that human life is precious. *We* imprison captives of war, instead of killing them.

4. Show the children a silver dollar, and let them see what is stamped upon its margin. They will notice that our national watchword is the same as that of Israel, "In God we trust," and will recall that Israel's God is ours also. If our cause be a good one, shall we still look for the victory?

5. If there is time, call attention to the great poem about the battle, written by someone who was filled with pride and joy when he thought of it, and read a portion of the Song of Deborah, Judg., chap. 5, omitting, for the sake of brevity and clearness, vss. 14-18, inclusive, and 28-30, inclusive. (This should not be attempted by a teacher who reads poorly. The language and style render it difficult for a child to follow, and it must be presented clearly and effectively if at all.)

V. **Written Work.**—Introduce the written work by a word about the man and the book *Joshua*. Let the children find the book, and then write, on a fresh page, *Joshua and Judges; Stories of the Conquest*. Under this write (1) *Deborah and Barak*.

VI. **Home Work for the Children.**—Read Gen., chap. 37, and as much as possible of chaps. 39-45, and Judg., chap. 4. Memorize Psalm 1. Two weeks will be allowed for memorizing this psalm.

VII. **Suggestions to Parents.**—It is well continually to impress the children with the low moral

standards of these early days in Israel, and to let them feel that it was due to a lack of knowledge about God. If this background for appreciation is secured, the fascinating stories of Jephthah, chaps. 11, 12, and of Samson, chaps. 13-16, may be told without fear of leading the children into the error of believing that the heroes in these early years are models for them to follow and admire, just because the stories are found in the Bible.

LESSON XI

GIDEON AND HIS THREE HUNDRED

I. **Aim.**—1. To continue the study of the book of *Judges*. 2. To deepen the impression of the times of the Judges. 3. To teach a lesson of courage and self-control, and further to illustrate the result of trust in God.

II. **Material for Study.**

See Lesson X for outside reading.

Judges, chaps. 6, 7, 8.

III. **Preparation of the Lesson.**

1. Since this lesson deals with the same period as the last, the suggestions for preparation under paragraphs 2-7 of Lesson X may be followed.

2. Reread chaps. 6, 7, 8, containing the stories of Gideon, not as a continuous narrative, but as a collection of stories about a popular national hero. Try to get a distinct impression of the man, from the characteristics brought out by the stories; *e. g.*, his valor, his enthusiasm for Jehovah, his belief in the power of Jehovah, his sagacity, his passionate revenge, his self-control. Do not try to find in this story, any more than in the story of Deborah and Barak, deep religious truth. Consider it rather as portraying in vivid colors the times of unrest and disorder accom-

panying the conquest and settlement of Canaan. The one great religious fact which these stories present is that the God of Israel was giving proof of his faithfulness and his power, by enabling the Israelites, against great odds, to defeat their enemies, and to possess the land according to his promises, the people themselves being still upon a low moral plane.

IV. Presentation of the Lesson.

1. Talk informally, especially with the boys, about heroes, our national heroes, and others of whom they have heard or read. Call attention to the fact that when people go to live in a new country, where possession of the land is gained by fighting, it is the war-heroes who become famous.

2. Recall the chaotic condition of things in Canaan, as described on the previous Sunday — the lawlessness, the local judges, the oppression by the more numerous and powerful Canaanites, etc. If possible, impress the picture more vividly than before. Recall the story of Deborah, the battle, and the wonderful way in which Jehovah fought for Israel with a great storm for his weapon. Call upon some child to tell the story for the especial benefit of those who were absent upon the previous Sunday.

3. Now describe the especially trying raids of the Midianites, and the desire of Gideon to deliver

his people from them. Tell the story of Gideon which is contained in 6³³—7²⁵.

4. Put together the two stories of the conquest period which have been presented, and call attention again to the inferiority of the armies of Israel, in numbers and equipment, as compared with their enemies, and the fact that in the first instance they gained the victory because of the direct aid of Jehovah in a storm, and the second time success was due to Jehovah's choice of the best men to fight the battle. Let the children select some of the qualities which these men possessed; *e. g.*, caution, self-control, courage, sympathy with their oppressed countrymen, who had been robbed and ill-treated. Call attention to the fact that it was the three hundred men who were in haste to work and to fight for Jehovah who were chosen to win the victory. So eager were they that they could not wait to kneel and drink at the brook, but, stooping, lapped the water quickly and ran on.

5. Remind the children again that Jehovah had chosen the people, Israel, that he might teach them, and through them the world, about himself. Let the children think what characteristics of Jehovah he was teaching Israel in these events of the conquest; *e. g.*, his strength, and faithfulness.

V. Written Work.—Add to the *Judges* and *Joshua* page (2) *Gideon and his Three Hundred*.

VI. Home Work for the Children.—Read Gen., chap. 22; Exod. 2¹⁻¹⁰; Judg., chap. 7. Memorize Psalm 1.

VII. Suggestions to Parents.—It will be well to take an opportunity at this time to review many of the stories already studied. Let this be done with the purpose of comparing the characters of the different men, helping the children to decide concerning the good qualities of each, and in what way these qualities were of value in the particular events of the story in which they appear. Let the review also include practice in finding the stories quickly.

LESSON XII

THE BOY SAMUEL

I. Aim.—1. To introduce the books of *Samuel*.
2. To give an impression of the times of the Judges in the matter of worship. 3. To suggest that God is ready to employ even little children in his service, if they are obedient and courageous, and listen for his voice in their hearts.

II. Material for Study.

1 Samuel, chaps. 1, 2, 3.

Articles on Tabernacle, Ark, Shiloh in a dictionary of the Bible, such as that of Hastings or Smith.

III. Preparation of the Lesson.

1. Read carefully the first two chapters of *Samuel*, remembering that the events belong to the latter part of the period of the Judges, and consider the religious life of the times as presented in these chapters.

2. Note the place of worship, Shiloh, where the ark is kept; the yearly trip to Shiloh to offer sacrifices; the acts of worship, *e. g.*, the sacrificial meal, the vow, prayer, the dedication of a child to Jehovah, for service in his house.

3. Consider the possible routine of the life of Samuel: assisting in the sacrifices and in the care of the tent, perhaps also studying the law of Jehovah which was kept there, keeping the light

burning on the altar, waiting on the priests. If the annual journey to Shiloh was the custom of all the Israelites from the surrounding country, estimate the work that would be involved in the offering of their sacrifices alone, not to speak of other possible ceremonies connected with the place of meeting.

4. Observe also the regular customs of the priests, alluded to, and the abuse of these customs by the sons of Eli, as well as the carelessness and lack of discipline displayed by Eli himself.

5. Consider especially 3¹, indicating that the knowledge of Jehovah's desires was not widespread, and that it was considered necessary to visit his sanctuary, and to make sacrifices to him, also that it was thought that requests made at that place in connection with the sacrifice would more readily receive his attention.

6. Let your thought center about the child, reared amid these conflicting influences, and note that his character was such that obedience, courage, and purity were developed, rather than dishonor, and irreverence, as in the case of Eli's sons, and therefore to him God is able to reveal his purposes.

IV. Presentation of the Lesson.

1. From the written work, or in any way which seems best, give a pretty thorough review of the books thus far studied.

2. Let two stories be chosen by as many children and told to the class, each story to be accompanied by a statement of the book where it is found.

3. Draw from the class a list of our customary acts of worship—going to church, singing, praying, helping people, reading the Bible, going to Sunday school, and the like.

Picture, in contrast, the worship of the times of the Judges—the tent, the priests, the ark, the altar and the sacrifices, the servitors about the tent, the children given to the service of Jehovah, the kind of service which they might render.

4. Show how corrupt the worship had become, so that there was no one about the Tent of Meeting good and pure enough to hear the voice of Jehovah, except one little boy.

5. Tell or read the story in 3¹⁻¹⁸.

6. Draw attention to the obedience and courage of Samuel. Let the children talk about such traits in the boys and girls whom they know. Lead them, if possible, to feel that to be brave and obedient is a necessary qualification for one who wishes to do service for Jehovah. Remind them that, since now we know that God is everywhere, and not confined to a single tent or place, we know that children may serve him in their own homes as truly as did Samuel in the Tent of Meeting; but now as then it is the obedient, the

courageous child upon whom God relies to help him, and now as then it is an honor to be chosen for the service of God. In this connection call for the concert recitation of Psalm 1.

V. **Written Work.**—On a new page write *The Books of Samuel* and underneath (1) *The Boy Samuel*.

VI. **Home Work for the Children.**—Read Gen. 27¹⁻⁴⁵; 1 Sam. 3¹⁻¹⁸. Memorize Psalm 23.

VII. **Suggestions to Parents.**—This Israelitish boy Samuel was just such a boy as can be found in thousands of homes today. Try to find the common ground between him and your own boys and girls. Talk over his daily life with the children—his dress, his work, his play, his relation to his playmates. Taking the background from that which you have learned concerning oriental life, fill in the picture by the use of your own and the children's imagination. Select, for instance, a day in Samuel's life, and let a description of it be written out. Talk over the results with the children, and point out any possible errors. The whole object is to make the children feel that Samuel was a real boy, in a real world, this world, and to lead them to see that in this day Samuel would have served God as truly as in his own day. It was the character of the boy that determined his conduct, not the age in which he lived. Suggest

that each child find some special way in which he may serve God, the particular service being not a matter for discussion among the children, but of confidence between the parent and child, or better still between the child and God. To attempt to *force* confidence in the matter of the religious life of the child would be an unwarrantable intrusion upon his personality.

LESSON XIII

STORIES OF DAVID, THE HERO

I. Aim.—1. To continue the study of the books of *Samuel*. 2. To present David, the hero, under various circumstances. 3. To discover, for imitation and admiration, noble and manly traits of character.

II. Material for Study.

WADE, *Old Testament History*, pp. 213-93.

1 *Samuel*, chaps. 1-31, especially chaps. 16-31.

III. Preparation of the Lesson.

1. Study carefully the progress of the nation, from the period of the Judges, with its lack of unity and organization in government, to the more formal kingdom under Saul. Note, however, that there is no mention of the customary accompaniments of a kingdom, that is, a court, an aristocracy, a luxurious class. The early kingdom seems thus to have been not much more than a binding together of the different tribes under a great military leader, Saul.

2. Familiarize yourself with the stories of David, regarding them not as a continuous and connected history of his early life, but as a collection of stories, perhaps from different sources, celebrating the achievements of Israel's greatest hero.

3. Admitting in these stories the presence of differing points of view in the narrators, try to discover for yourself such characteristics of David as are common to them, for instance, his natural courage, his capacity for friendship, his trust in Jehovah his God, his peculiar loyalty to the king, his æsthetic nature seen in his love of music, his poetic impulse expressed in his lament over Saul and Jonathan, and in Psalms such as the eighth and the twenty-fourth.

4. Fix clearly in your own mind the particular events to which each story is related, so that you may be able to introduce any story intelligently and in the fewest possible words.

IV. Presentation of Material.

1. Allowing the class to recall the various heroes about whom stories have been read in previous lessons, talk with them about the peculiar virtues of each.

2. By recalling the stories from *Judges*, and *1 Samuel*, chap. 2, picture again the times of the Judges.

3. Pass from this to a description of the kingdom, and the slightly differing conditions under the influence of Samuel the prophet and Saul the king. Point out on a wall map the location of the Philistines, describing their constant invasions of Israelitish territory.

4. Introduce David the shepherd boy, with a

few words of description of his family and his shepherd life, and let the class read with you from *1 Samuel*, chap. 17, the story of David and Goliath. Draw from the class comments upon Dávid's courage, his loyalty to his God, and other noble qualities.

5. Sketch briefly an outline of David's life at the court of Saul, and as the chief warrior in Saul's army, his victories, his increasing popularity, the jealousy of Saul, and his desire to kill David.

Tell the story of the taking of Saul's spear and cruse, chap. 26, and add to your characterization generosity, loyalty to the king, and any other trait which seems pertinent. If the statement of these qualities is written upon the blackboard, and allowed to remain until the following Sunday, the children will be able to keep the points more clearly in mind.

6. Note that in all this you are not trying to study any one story minutely, but simply to give the children an all-around impression of a man in whom they will be interested, and about whom they will wish to read further for themselves. Ask each child to write out in his own language, after reading the stories assigned for the week, the story about David which he likes best, and to bring the story to the class on the following Sunday.

V. **Written Work.**—Add to the Samuel page (2) *David and Goliath*, (3) *David and King Saul*.

VI. **Home Work for the Children.**—Read 1 Sam., chaps. 17, 16¹⁻¹³, 24, 26, and write the story in chap. 26 in your own words. Memorize Psalm 23.

VII. **Suggestions to Parents.**—The idea of the choosing of a ruler is one of practical importance to children living under a democratic government. We have an opportunity here to study two persons, one already a king, the other about to become one, and to compare the qualities which they possess, and their fitness for the high office of ruler of a people. Let the children discuss the qualifications which they think it would have been necessary for a king to possess in the time of David, and compare them with the qualities needed in a ruler today. They may look for evidences of these qualities in the president of our own country, and the rulers of other countries about which they know. This subject may be discussed in connection with both this and the following lesson, perhaps selecting for this first week only the simplest elemental virtues, courage, loyalty, and like qualities.

LESSON XIV

DAVID THE KING

I. Aim.—1. To associate the books of *Samuel* more closely with the life of David. 2. To teach that even a great man, chosen of God, will be punished if he wilfully disobeys the law of God.

II. Material for Study.

2 *Samuel*, chaps. 1-24.

WADE, *Old Testament History*, see Lesson XIII.

III. Preparation of the Lesson.

1. Complete the reading of the life of David, noting the rapid growth of the kingdom under his guidance, the organization of the nation, the establishment of a court involving political and military offices, the selection of Jerusalem as the capital, the bringing of the ark to Jerusalem. Consider the importance of this centralization of the political, military, social, and religious life of the kingdom in one city.

2. Recalling the bright picture of David's character drawn from the stories of his early life, consider the traits developed in his later years, under the influence of his great success and popularity, and illustrated in his treatment of Uriah, his cruelty to his conquered foes, his fear of his own sons, and other instances.

3. Are not all the trials of David's later life, at least in the estimation of the writer of the story of this portion of his life, to be traced directly or indirectly to his great sin—his yielding to the lower rather than the higher impulses of his nature?

4. Recall all the stories of the results of disobedience previously studied, and bring them together in your mind—the beginning of sin, the flood, the life of Jacob, and others. Is not the thought of the prophet-writer here, as in these early stories, simply to teach the result of disobedience to the will of Jehovah?

Does the action of David seem more or less reprehensible, as we study his times, and his generally superior traits of character?

Is not his repentance more remarkable than his sin?

IV. Presentation of the Lesson.

1. Having collected the slips containing the children's choice of stories, read a few of them to the class, and make such comments as seem wise. Ask for reasons for the choice made. Let these reasons be discussed. The children should be made to feel that this is an important piece of work, although it is probable that only the more intelligent members of the class will bring in papers.

2. Call attention again to the characteristics of David discovered in the previous lesson, and see

if the children are ready to add any more admirable qualities to those already noted. Nothing should be added unless it can be illustrated by a story or incident.

3. Recall to the children the stories of disobedience which they have studied—the first sin, the flood, etc. Relate now the following facts concerning David's sin in taking the wife of Uriah, and bringing about the death of Uriah: David, the king, rich, having already many wives, saw from the housetop a beautiful woman. He desired her for his wife. He sent to find out to whom she belonged, and learned that she was the only wife of Uriah the Hittite, one of his trusted soldiers. He coveted her, and sent and took her from Uriah's house. He sent her back before Uriah's return from the war, but still intended to have her for himself. After thinking about the matter for a time, he sent for Uriah, gave him a letter containing instructions to Joab, the chief captain of the army of the king, to place Uriah in the very front of the battle, when the attack upon a certain city should be made, and to leave him exposed to the darts of the enemy, so that he would certainly be killed. Everything was done as he wished, and Uriah was killed. News of his death was taken to David, and, after allowing a brief period of mourning for Uriah's death, he took the wife of Uriah to his home and made her his wife.

Let the children consider the morality of this action. Did David break the command, "Thou shalt not covet"? Did he break the command, "Thou shalt not kill"?

4. Let the children now read with you the reproof of the prophet Nathan, 2 Sam. 12¹⁻¹⁵.

5. Sketch briefly and graphically David's later trials, especially in connection with Absalom, and recall the teaching of previous lessons, that, although God may forgive sin, it produces evil consequences that go on through life, affecting not only the wrongdoer, but others as well. It makes no difference how rich or powerful a man may be; even a king appointed by God cannot escape the consequences of his sin.

Shall we then always think of David as the sorrowful old man? No, because we remember that when he was at his best he was—(read here from the blackboard the good qualities which were found in David's character), and in a psalm which the ancient Jews believed that David wrote we read that he prayed

"Create in me a clean heart, O God;
And renew a right spirit within me."

Does God always forgive people who have done wrong, if they earnestly desire it and are sorry on account of their sin?

V. **Written Work.**—Add to the *Samuel* page

(4) *David the King, His Disobedience and Punishment.*

VI. Home Work for the Children.—Read Gen. 24—32; 6⁹⁻²²; 25²⁸⁻³⁴; 27¹⁻⁴⁵. Memory work—review the Ten Commandments.

Parts should be assigned on this day for the following Sunday. See Lesson XV. For reading, the parts may be underlined in the children's Bibles. (This work should be done outside the school hour.)

VII. Suggestions to Parents.—Let the consideration of the character desirable in a man who is to rule a nation be continued, leading the children to think more closely. Questions of private life, and the finer points of honor, may be suggested and discussed. Here is an excellent opportunity to lay the foundations of the sound judgment and unflinching righteousness which citizenship in a republic demands.

LESSON XV

THE STORY OF RUTH

I. Aim.—1. To introduce a small book which can be read in its entirety, by the child, at one sitting. 2. To convey an impression of the possible character of the times of the Judges in respect to domestic life.* 3. To call attention to the interest attached to the stories of ancestors. 4. To portray the beauty of family love and loyalty.

II. Material for Study.

The book of *Ruth*.

WADE, *Old Testament History*, pp. 186, 223.

MOULTON, *Biblical Idyls*, Introduction, pp. 26, 27; note pp. 131, 132, or any modern commentary on *Ruth*.

III. Preparation of the Lesson.

1. Recall the confused conditions existing in the times of the Judges, indicated by the stories in the book of *Judges*, and reflect that, side by side with all the barbarity and war, there must have existed some sort of domestic life. Read the early code of laws contained in Exod. 20²³—23³³, and select all the regulations concerning the life of the family and its members, including servants.

*The question of the possible origin of the book of *Ruth* in the late period of Hebrew history, when the question of the mixed marriages between Israel and the surrounding nations was a burning one, is not affected by its use here for the purpose of teaching a simpler lesson.

2. Recall the stories of Sarah, Rachel, and Hannah, beloved but childless wives, and note that to them nothing could compensate for the great calamity of childlessness, a fact indicating that in the oriental thought motherhood was the crowning joy and desire of womanhood. In view of this fact, and of the reverence with which parents were regarded, would there not naturally be preserved numberless stories of ancestors? It is not therefore strange that this story of David's great-grandmother should have been preserved and deemed worthy of reproduction in its present form of literary beauty.

3. Read Deut. 25⁵⁻¹⁰, and note the ancient law of redemption which finds illustration in the story. See also "Material for Study."

4. Bear in mind that, while this book illustrates an ancient custom which the children cannot appreciate, they can feel the constancy and fidelity of Ruth in her relations with her mother-in-law, and the reward which came to her in the love of Boaz. They will also be interested in the story of Ruth, as an ancestor of David, and will like this story as one which must have been cherished among David's descendants.

5. Note for your own appreciation the idyllic simplicity of the story, both in the facts and in the manner of relating them. Here in four short chapters we have the material for a novel.

IV. Presentation of the Lesson.

1. Recall for the children the stories of war and bloodshed from the times of the Judges. Let one of the children tell the story of Deborah. Read Judg. 5⁷, and suggest that in the midst of all the political confusion family life still went on, and even Deborah herself is called a "Mother in Israel" as a title of honor.

2. Try to present a picture of the domestic side of life in these times—the wheat that must be planted, the vineyards that must be cared for, the olives to be pressed out for oil, the sheep to be tended, the little children to be looked after. Let other things which might be necessary be suggested by the children, and explain how all domestic and much field work was done, according to the oriental custom, by the women.

3. Arouse the interest of the children in family stories, those of their own grandparents, and of the ancestors of famous men in our own day; and suggest that in King David's family there were doubtless many interesting stories, one of which we shall read, the story of the great-grandparents of David.

4. With proper introduction, let the children, who have previously been selected with reference to their ability to read clearly and distinctly, present, with you, the dialogue arrangement of the book, which you have given them. If this can be

done without books, it will be more effective; but that is not necessary to get the reality of the situation, which is the object in view.

5. If possible, have ready to show after the dialogue a copy of Millet's "The Gleaners," which may afterward be hung in the class-room; or if that is not possible, perhaps small copies (the Perry penny pictures) may be given to the children to take home.

6. Let all repeat together the fifth commandment.

V. Written Work.—On a new page write *The Book of Ruth*, and under that *The Story of David's Great-Grandparents*.

VI. Home Work for the Children.—Read Gen., chap. 24; Ruth, chaps. 1, 2, and 4¹³⁻¹⁷. Memory work, review Psalm 1. Four children should be appointed to prepare especially for next Sunday's work. See Lesson XVI, Section IV, 5.

VII. Suggestions to Parents.—After the dialogue presentation, the inventive ones among the children will possibly enjoy presenting a little play of Boaz and Ruth. Help them to invent the costumes and to select the dialogue so as to make the whole story realistic.

The quieter children may make a collection of stories of parents and grandparents, of persons whom they have read about—Abraham, Isaac,

Hannah, etc.—or they may be further introduced to the typical daily life of women and children in the agricultural sections of Palestine today. (See suggestions under previous lessons for books to be consulted.)

A READING IN PARTS FROM THE BOOK OF RUTH

Teacher (1^{1-8a}): And it came to pass in the days when the judges judged, that there was a famine in the land. And a certain man of Bethlehem-judah went to sojourn in the country of Moab, he, and his wife, and his two sons. And the name of the man was Elimelech, and the name of his wife Naomi; and the name of his two sons Mahlon and Chilion, Ephrathites of Bethlehem-judah. And they came into the country of Moab, and continued there. And Elimelech Naomi's husband died; and she was left, and her two sons. And they took them wives of the women of Moab; the name of the one was Orpah and the name of the other Ruth; and they dwelt there about ten years. And Mahlon and Chilion died both of them; and the woman was left of her two children and her husband.

Then she arose with her daughters-in-law, that she might return from the country of Moab; for she had heard in the country of Moab how that Jehovah had visited his people in giving them bread. And she went forth out of the place where she was, and her two daughters-in-law with her; and they went on the way to return to the land of Judah. And Naomi said unto her two daughters-in-law,

Naomi (1^{8b-9a}): Go, return each of you to her mother's house: Jehovah deal kindly with you, as ye

have dealt with the dead, and with me. Jehovah grant you that ye may find rest, each of you in the house of her husband.

Teacher (1^{9b, 10a}): Then she kissed them; and they lifted up their voice and wept, and they said unto her,

Ruth and Orpah (1^{10b}): Nay, but we will return with thee unto thy people.

Naomi (1^{11a, 12a}): Turn again, my daughters: why will ye go with me? Turn again, my daughters, go your way;

Teacher (1¹⁴): And they lifted up their voice and wept again: and Orpah kissed her mother-in-law; but Ruth clave unto her.

Naomi (1¹⁵): Behold, thy sister-in-law has gone back unto her people, and unto her god: return thou after thy sister-in-law.

Ruth (1^{16, 17}): Entreat me not to leave thee, and to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God; where thou diest will I die, and there will I be buried: Jehovah do so to me, and more also, if aught but death part thee and me.

Teacher (1²²—2^{2a}): So Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her, who returned out of the country of Moab: and they came to Bethlehem in the beginning of the barley harvest.

And Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was Boaz. And Ruth the Moabitess said unto Naomi,

Ruth (2^{2b}): Let me now go to the field, and glean among the ears of grain after him in whose sight I shall find favor.

Naomi (2^{2c}): Go, my daughter.

Teacher (2^{3, 4a}): And she went, and came and gleaned in the field after the reapers: and her hap was to light on the portion of the field belonging unto Boaz, who was in the family of Elimelech. And, behold, Boaz came from Bethlehem and said unto the reapers,

Boaz (2^{4b}): Jehovah be with you.

Reapers (2^{4c}): Jehovah bless thee.

Boaz (2^{5b}): Whose damsel is this?

Reapers (2^{6b}): It is the Moabitish damsel that came back with Naomi out of the country of Moab.

Ruth (2^{7a}): Let me glean, I pray you, and gather after the reapers among the sheaves.

Boaz (2^{8, 9}): Hearest thou not, my daughter? Go not to glean in another field, neither pass from hence, but abide here fast by my maidens. Let thine eyes be on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of that which the young men have drawn.

Teacher (2^{10a}): Then she fell on her face, and bowed herself to the ground and said unto him,

Ruth (2^{10b}): Why have I found favor in thy sight, that thou shouldst take knowledge of me, seeing I am a foreigner?

Boaz (2^{11, 12}): It hath fully been showed me, all that thou hast done unto thy mother-in-law since the death of thy husband; and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people that thou knewest not heretofore. Jehovah recompense thy work, and a full reward be given thee of Jehovah, the God of Israel, under whose wings thou art come to take refuge.

Ruth (2¹³): Let me find favor in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken kindly unto thine handmaid, though I be not as one of thy handmaidens.

Teacher (2^{14b, 15a}): And at meal time she sat beside the reapers: and they reached her parched grain, and she did eat, and was sufficed, and left thereof. And when she was risen up to glean, Boaz commanded his young men,

Boaz (2^{15b, 16}): Let her glean among the sheaves, and reproach her not. And also pull out some for her from the bundles, and leave it, and let her glean, and rebuke her not.

Teacher (2^{17, 18}): So she gleaned in the field until even; and she beat out that which she had gleaned, and it was about an ephah of barley, and she took it up, and went into the city; and her mother-in-law saw what she had gleaned: and she brought forth and gave to her that which she had left after she was sufficed.

Naomi (2^{19b}): Where hast thou gleaned today? and where hast thou wrought? blessed be he that did take knowledge of thee.

Ruth (2^{19d}): The man's name with whom I wrought today is Boaz.

Naomi (2^{20 b, c}): Blessed be he of Jehovah, who hath not left off his kindness to the living and to the dead. The man is nigh kin unto us, one of our near kinsmen.

Ruth (2^{21b}): Yea, he said unto me, Thou shalt keep fast by my young men, until they have ended all my harvest.

Naomi (2^{22b}): It is good, my daughter, that thou go out with his maidens, and that they meet thee not in any other field.

Teacher (2²³): So she kept fast by the maidens of Boaz, to glean until the end of barley harvest and of wheat harvest; and she dwelt with her mother-in-law.

Teacher (4¹³⁻¹⁷): And after many days Boaz took Ruth, and she became his wife; and she bare a son. And the women said unto Naomi, Blessed be Jehovah, who hath not left thee this day without a near kinsman; and let his name be famous in Israel. And he shall be unto thee a restorer of life, and a nourisher of thine old age; for thy daughter-in-law, who loveth thee, who is better to thee than seven sons, hath borne him. And Naomi took the child, and laid it in her bosom, and became nurse unto it. And the women her neighbors gave it a name, saying, There is a son born to Naomi; and they called his name Obed: he is the father of Jesse, the father of David.

LESSON XVI

ELIJAH AND ELISHA, THE HERO-PROPHETS

- I. Aim.**—1. To introduce the books of *Kings*.
2. To suggest the work of the prophet or preacher.
3. To test the ability of the children to read independently, and to tell stories so read.

II. Material for Study.

1 *Kings*, chap. 17—2 *Kings*, 13²⁰.

WADE, *Old Testament History*, pp. 295-364.

ROBERTSON SMITH, *Prophets of Israel*, Lecture 2.

III. Preparation of the Lesson.

1. Glance through the books of *Kings* and notice that they consist of records of the lives of the successive kings of Israel and Judah, and that the story element is confined almost exclusively to the stories of the prophets Elijah and Elisha. Note the formal way in which the beginning and the end of the reign of each king is stated, also the varying length of the accounts of their lives—sometimes a verse or two, sometimes a whole chapter or more.

2. Throw yourself into the spirit of the wonder-stories of these two prophets, stories which gathered in current tradition about the names of these two famous men.

3. Note carefully the religious conditions under which the contest of Elijah with the prophets of

Baal, recorded in chap. 18, took place. (See Robertson Smith, *Prophets of Israel*.) Study the character of Elijah as that of a reformer.

4. Make a list of all the remaining books of history and story in the Old Testament, as classified under Lesson I. Refer to the books recommended in that lesson for information concerning the character and contents of the books not already studied.

REMARK.—An examination paper is to be prepared for distribution. The questions should be duplicated on typewriter or mimeograph, so that they can be easily read, and space for the answer should be left after each question.

IV. Presentation of the Lesson.

1. Call attention to the names of the books previously studied, and to the relation of the names to the contents; for instance *Genesis*, beginnings; *Exodus*, going out [of Egypt], etc. Let the children decide what a book called *Kings* would be likely to contain.

2. Let the class now read aloud in concert 1 Kings 15¹⁻³, and, noting that several verses are passed over, read vss. 7, 8. Similarly, let them read 15^{9-11, 23, 24}, then 15^{25, 26, 31}. Let them decide from these references, with your help, what the books contain. Call attention to the Chronicles referred to in these verses and explain the word "chronicles."

3. Now let the children turn to 2 Chron. 13^{1, 2, 22}, 14^{1, 2}, and 16¹¹. Explain the character of the books of *Chronicles*.

4. Call attention to the books *Ezra*, *Nehe-miah* and *Esther* as also books of history and story, from which we have not time to read. Let it be seen that we have now noticed all the books from *Genesis* to *Job*, except the books of *Leviticus*, *Numbers*, and *Deuteronomy*, which will be studied later as books of law.

5. Suggest that some persons, who lived during the period of the kings, were as famous as the kings themselves, and that the stories which were told about them were put right into the midst of the records of the kings, because the man who put the book together thought that they were just as important. Introduce the prophets Elijah and Elisha. Define the name "prophet," one who speaks for God.

Have the children who were appointed last Sunday tell their stories in the following order:

- (1) Elijah and the ravens, 1 Kings 17¹⁻⁷.
- (2) The cruse of oil, 1 Kings 17⁸⁻¹⁶.
- (3) The curing of the child, 1 Kings 17¹⁷⁻²⁴.
- (4) Naaman the leper, 2 Kings 5¹⁻¹⁴.

6. Suggest that the prophets were not mere wonder-workers. They had hard tasks to perform, and many dangers to encounter for the sake of Jehovah their God. They were even killed in great numbers by the kings who did not serve Jehovah in the way that the prophets thought right. There were in the land many worshipers

of other gods than Jehovah, especially of Baal, the god of the people who were in the land before the Israelites came. Jehovah had not yet proved to all the people that he was the strongest God, and indeed the only God. Tell or read the last story to be presented from the Old Testament books of history and story, the story of Elijah and the prophets of Baal, keeping closely to the biblical narrative, which is sufficiently vivid as it stands.

7. Simply raise the question whether the command of Elijah, "Choose ye this day whom ye will serve," has any significance to a child today, taking care not to press discussion of the question unless the children seem to wish it.

V. **Written Work.**—On a new page write *First and Second Kings*, and underneath (1) *Stories of Elijah and Elisha*; (2) *Records of the Kings*. On still another page write, *Other books of history and story which I have not read*, 1, 2 *Chronicles*, *Ezra*, *Nehemiah*, *Esther*. Distribute examination papers. Since this is the first examination, and the children are possibly not accustomed to written examinations, great care should be taken to explain the process of filling out the papers.

VI. **Home Work for the Children.**—Fill out the examination paper (see p. 84). Learn to repeat the names of all the books from *Genesis* to *Esther* inclusive.

VII. **Suggestions to Parents.**—Give the children all the assistance necessary in the regular home work assigned. Review with them and help them to see that this work is as important as any day-school work. If there are several children, let them hold contests for first place in finding the stories, and the books. Let them fill out the examination paper for themselves, as far as they are able.

WRITTEN-ANSWER QUESTIONS

Write name here _____

Place after the name of each of the following stories the name of the book, and the chapter of the book where the story may be found:

1. The Beginning of the World _____
2. The Beginning of Sin _____
3. The Boy Samuel _____
4. The Exodus from Egypt _____
5. David and Goliath _____
6. The Deliverance of Isaac _____
7. Joseph Sold by His Brothers _____
8. Cain and Abel _____
9. David Taking the Spear and Cruse of King
Saul _____
10. The Flood and the New Beginning _____
11. The Story of David's Great-Grandparents _____
12. Jacob Deceiving His Father _____
13. Gideon and His Three Hundred Warriors _____
14. Deborah and Barak _____

Which of these stories do you like best? _____

LESSON XVII

REVIEW OF OLD TESTAMENT BOOKS OF HISTORY AND STORY

Suggestions of material for study in the preparation of this lesson are unnecessary. To many teachers the suggestion even of topics will seem superfluous. The best review is the one which seeks not so much to test the knowledge of the children as to give further drill upon weak points, and to help the child to see the work as a whole, whether it be a period of history or a division of a subject as in the present case. From the following outline, therefore, select such parts for special emphasis as seem to be most needed by your own class.

In conducting the review, a constant effort should be made to lead the children to think and to speak only the result of their thinking. To be of value, the review must be thoughtfully worked up with the class in mind, then made an exercise in thinking as well as remembering. Above all let the children feel that they are doing the work, and doing it as well as they are able.

OUTLINE

1. The Bible:

- a) Is it one book or many?
- b) What is the general classification of the books?

- c) For what general purpose have the books been preserved?
- 2. The books. (This should be confined to the books from Genesis to Esther.)
 - a) Their names.
 - b) Their contents.
 - c) Their place in the Bible.
- 3. The stories about—
 - a) Obedience or disobedience.
 - b) War-heroes.
 - c) Worship.
 - d) Families.
- 4. The teaching about—
 - a) The law, commandments.
 - b) The right qualities for strong men and women to possess.
 - c) What God is like in character, strong, wise, hating the evil, loving the good, etc.

Keep this strictly to the teachings which can legitimately be found in the stories already studied. Put as much variety as possible into the manner of questioning and the method of response called for.
- 5. The following have been memorized:
 - a) The commandments.
 - b) 1 Sam. 15^{22b}.
 - c) Psalm 1.
 - d) Psalm 23.
 - e) The books of The Old Testament from Genesis to Esther.

Try to introduce at appropriate points the concert recitation of memory work, until each selection has been given.

LESSON XVIII

THE CHILD JESUS

I. Aim.—1. To introduce the four gospels as books of History and Story. 2. To arouse new interest in Jesus, of whom the children already know something. 3. To present a group of stories which are particularly attractive to children.

II. Material for Study.

John 11-18; *Luke* 11—240; *Matthew* 21-23.

BURTON AND MATHEWS, *Constructive Studies in the Life of Christ*, pp. 9-44.

SEIDEL, *In the Time of Jesus*.

III. Preparation of the Lesson.

1. Consider the conditions in Palestine in the times into which Jesus was born, especially with reference to (a) the political dependency, (b) the dominating religious zeal, and (c) the long-deferred hope of a messianic deliverer who would free the nation from foreign power, and establish it as an independent and ideal theocracy, a kingdom whose real ruler should be Jehovah, and whose king—the Messiah—should be the representative of Jehovah.

Recall the various classes of people in Palestine, and consider how each of these might regard the national ideal.

2. Note carefully such circumstances connected with the birth of Jesus as would seem, to the people acquainted with them, to indicate that he was the expected Messiah.

3. Study the significance of the Jewish religious institutions of which these stories furnish illustrations, *e. g.*, betrothal, circumcision, presentation at the temple, purification, offerings, etc.

4. Study carefully the story of the Wise Men (Matt. 2¹⁻²³), as presenting examples of a class of men peculiar to eastern civilization; also as illustrating the spirit of the times in respect to methods of dealing with possible dangers to the reigning dynasty.

5. Read again and again the two stories, the Shepherds and the Angels (Luke 2⁸⁻²⁰), and the Visit of the Wise Men (Matt. 2¹⁻¹²), and try to realize them in definite mental pictures. Study all the pictures of the events which you can find.* From your own information in regard to the surroundings and the local color, gained from your reading of the stories and the outside material suggested, criticise the conceptions of the artists. Consult encyclopædia, Bible dictionary, and other books available for information about Bethlehem.

*A full collection of the Christ pictures made from the Perry pictures, the Brown collection, or other sources, will be valuable as collateral material in studying and presenting the life of Jesus. For addresses see Appendix.

6. Make yourself familiar with the distinctive characteristics of the several gospels. See paragraphs in *Constructive Studies in the Life of Christ* referred to under Section II.

IV. Presentation of the Lesson.

1. Call attention to the first four books of the New Testament, and let the children tell what, in general, they are about.

2. Select several children who have recently attended the same party, picnic, walk, or any occasion in which they are interested. Let each of these children tell the story of the occasion in the briefest way. It will appear at once, upon experiment, that each child tells quite a different story, one omitting many details included by others, yet each telling a true and practically complete story, from his own point of view.

3. Try to lead the children to see and to express the fact that Henry, or Mary, or Robert told the particular part or phase of the story which interested him and left out the rest, and that this was the reason for the difference in the stories, though all were true, and each especially good in its own way.

4. Apply this principle to the gospels, and show how Matthew, Mark, Luke, and John each wrote a book about the life of Jesus, but each recorded the events in the life of Jesus which particularly interested him. Sometimes all would

have the same story, sometimes two or three would have it, and sometimes only one.

5. Recall again how stories of the childhood of great people are always carefully preserved. Give the children a background for the stories of the infancy of Jesus in a few words about (a) Palestine (children of the fourth or fifth grade should be able to use the map of Palestine in their Bibles, or to appreciate the use of a wall map); (b) the domination of Rome and of Herod, the reigning king; (c) the expected Messiah; (d) the town of Bethlehem; (e) Mary and Joseph coming to be enrolled; (f) the shepherds; (g) the crowded inn.

6. Let the children now follow, as you read from the Bible, Luke 2⁸⁻²⁰. Let them discuss the following questions: Why were the shepherds afraid? What did the message of the angels mean? Did the shepherds understand it?

7. Now read with them Matthew's quite different story about the Wise Men, Matt. 2¹⁻²³. (If the time is too short, omit this story and have it read at home.)

8. Bring to the class as many different pictures of the infancy of Jesus as you can collect, and have them hung about the walls of the class-room. Let the children discuss the different pictures, select their favorites, and ask questions about them. In using pictures, however, always remind the

children that they are not photographs of the actual people and events, but the ideas of different artists who have tried to put into a picture their conception of the people and the events.

V. **Written Work.**—At the top of successive blank pages write *Matthew*, *Mark*, *Luke*, *John*, respectively, allowing two pages for *Luke*. Call attention to the fact that one of the stories read today is found in *Luke*, and one in *Matthew*. On the *Luke* page write *The Angels and the Shepherds*, and on the *Matthew* page, *The Visit of the Wise Men*.

VI. **Home Work for the Children.**—Read Luke 1¹—2⁴⁰; memorize Matt. 5¹⁻⁶.

VII. **Suggestions to Parents.**—A study with the children of these special portions of the life of Jesus as depicted in art, will be a most interesting means of supplementing the home work of the next eight weeks. The Perry or the Brown pictures will supply more than one hundred subjects, representations both from the old masters, and modern artists, at one cent each. Secure a scrap-book and let the children construct, week by week, a picture life of Jesus. If they like to express themselves freely about the pictures, let them paste in blank pages upon which they can write their comments. Always compare the pictures with gospel accounts.

Study for yourself the characteristics of the times, so that you can add to and explain the local color in the stories which the children read or which they see pictured. An excellent work upon the subject of Christ in art is Farrar, *The Life of Christ as Represented in Art*.

LESSON XIX

THE BOY JESUS

I. Aim.—1. To give reality to the boyhood of Jesus. 2. To establish a feeling of likeness or kinship between the boy Jesus and the children whom you are teaching.

II. Material for Study.

Luke 2 21-52.

BURTON AND MATHEWS, *Constructive Studies in the Life of Christ*, pp. 35-37, 45-47.

EDERSHEIM, *Jesus, the Messiah*, chaps. 6, 7.*

EDERSHEIM, *Sketches of Jewish Social Life*, chaps. 6, 7, 8.

III. Preparation of the Lesson.

1. Keeping in mind the aim of this lesson—to make the boyhood of Jesus real to the children—try to bring your own thought and imagination to bear upon the subject of Jesus as a boy. The stories of the birth of Jesus have so much of the miraculous element that it is difficult for the children to regard Jesus as a real boy, liking a boy's sports, doing a boy's work, subject to temptations like their own, living in a human family, and having human relations with brothers and sisters. Therefore the weight of emphasis should

* References are to the abridged edition in one volume.

be laid upon the human surroundings and elements in the story.

2. Study (*a*) the home life of the times; (*b*) the education of the children, both as to method and material; (*c*) the attitude toward manual labor as a part of education; (*d*) the trades and other occupations of the time.

3. Imagine for yourself legitimate situations in the child-life of Jesus when he would not be subject to sin, because he was strong enough in his moral nature to be above its enticements, and because his mind was occupied with thoughts and desires that left no room for sin.

4. Recall some of the leading ideas of the Old Testament Law and the Prophets, which were his text-books, and the interpreters of which were his teachers, *e. g.*, the Messianic King, the Holy God, the Chosen People. Was he even in boyhood forming his conception of these things and his condemnation of the formal holiness, the narrow exclusiveness, and the political ambitions of his fellow-countrymen? Did he in boyhood conceive of himself as the promised Messiah? Did he long to do the messianic work according to his ideal of it? Can we answer these questions with certainty? At all events, is it not best to present his life to the children as being what it certainly was, that of a noble boy, pure, good, honorable, earnest, who felt that God was his Father, and that he must

live in accordance with the wishes of that Father, being ready to do whatever he might be appointed to do when he should become a man?

IV. Presentation of the Lesson.

1. Let each child think for a moment of his own home and of his brothers and sisters, and the life of a day in that home. Select one child, whom you know personally, to tell very briefly the program of life in his home in a typical day.

2. Now, in comparison, picture a day in the life of Jesus, selecting the time when he was about twelve years old, when he could assist his father in his work. Describe the home, the school. By bringing in the younger children, his brothers and sisters, show the study, the plays, the occupations of children of different ages, and the consequent educational and disciplinary experience through which Jesus had already passed at the time of which we are speaking.

3. Describe briefly the temple, and the custom of the rabbis to gather there and to engage in the public exposition of the Law, catechizing the bystanders and answering questions concerning it. Tell of the feasts and the customary pilgrimages to Jerusalem.

4. Now let the children read with you Luke 2⁴¹⁻⁵⁰. Discuss with them the story. Why did Jesus wish to stay in the temple? Why was he so interested in the doctors and their discussions?

The same "Law and the Prophets" is contained in our own Bible. Do we as boys and girls find it so interesting? Why not? Whom did Jesus mean by "my Father"? Is God *our* Father also? The thought of the children in answer to these questions may be very crude and simple. Let it remain so, only modifying it where you can add simply, or correct easily. Remember that the main thing is to make the children realize the story, and to think of Jesus as a real boy. It will be an easy step to lead them from the real boy to the real man.

V. Written Work.—Under a title which the children may choose, add the story to the *Luke* page. Let them search in the early chapters of *Matthew*, *Mark*, and *John* to see if this story is told by any other of the writers.

VI. Home Work for the Children.—Read Luke 2¹—3²³; Matt. 2¹⁻²³. Memorize Matt. 5⁷⁻¹².

VII. Suggestions to Parents.—Continue the study of the pictures, and tell the children as much as possible about the home life of the children in Palestine. Especially collect information about Nazareth, the boyhood home of Jesus. Take the children for imaginary walks in Nazareth. Describe the people whom you might meet, and the sights which you might see. Do everything that you can to make the situation real. It is a

fact that many children associate all the events and places mentioned in the Bible with heaven, having no conception of them as places upon the earth which are accessible today. It is partly this unreality of environment that makes the life of Jesus unreal and ineffectual in reaching the hearts of the children and becoming a formative influence in their lives. If you can arrange to have them meet some person who has actually visited Palestine, you will be especially fortunate.

LESSON XX

STORIES OF THE DISCIPLES

I. Aim.—1. To introduce the great mission of the life of Jesus. 2. To present him in the midst of his daily companions. 3. To suggest the idea of discipleship and the qualities which it demands.

II. Material for Study.

John 1³⁵⁻⁵¹.

Luke 5¹⁻¹¹ (cf. *Mark* 1¹⁶⁻²⁰; *Matthew* 4¹⁸⁻²²).

Luke 6¹²⁻¹⁹ (cf. *Mark* 3^{13-19a}; *Matthew* 10²⁻⁴).

Luke 5²⁷⁻³² (cf. *Mark* 2¹³⁻¹⁷; *Matthew* 9⁹⁻¹³).

BURTON AND MATHEWS, *Constructive Studies in the Life of Christ*, pp. 54, 60, 63, 83, 84, 88, 98.

EDERSHEIM, *Jesus the Messiah*, chaps. 12, 22, 26. (Edersheim should be read continuously, if possible.)

III. Preparation of the Lesson.

1. Very young children are able to grasp the idea of a life with a purpose. Most children educated in a Christian community have the idea that the purpose of Jesus' life was to die for the sins of the world. The idea that he *lived* to save the world, and to teach men how to live rightly, has not been adequately presented to them. Yet it is to them the more comprehensible of the two, and has in it greater power to inspire to noble action. It seems best, therefore, to commence the series of

lessons dealing with the events of Jesus' life after he has reached manhood, by giving a distinct impression of the fact that Jesus was devoting his life to teaching the world about God, his Father, and the way in which men should live in order to please God and to become like him. Since it was impossible to teach the whole world at once, it was necessary to choose a certain few who should be especially trained to teach others, and so to spread the truth farther and faster than was possible to one man.

The stories connected with the calling of the disciples will interest the children, and will impress upon them the importance of the mission of Jesus, which could better be performed if there were others to share it with him.

2. Make from *Luke* 6¹²⁻¹⁶, and parallel passages in *Mark* and *Matthew*, a list of the twelve apostles. Then familiarize yourself with the story of the call of each, if there is such a story. (See references under "Material for Study.")

3. Note especially any particulars about each man which would throw light upon his character, or upon the reason for the choice. Search through the gospels for references which would help. Ask yourself: Did the disciples represent a variety of classes of society? If so, could they therefore be expected to reach a variety of classes? What about Judas? (See Edersheim, *Jesus the Messiah*, chap. 78.)

IV. Presentation of the Lesson.

1. Draw from the children a statement of the great purpose of the life of Abraham Lincoln, to free the slaves; of Booker T. Washington, to educate the negro; of George Washington, to make America a free and independent country; and other examples of men who lived or are living for a great purpose.

2. Recall to the children the expectation of the Jews of Jesus' time concerning a messianic King. Let them think once more of Jesus in the temple, of his conception of God as his Father, and of the very different idea of God held by the people—*e. g.*, a lawgiver, a judge—and raise the question whether Jesus would think it worth while to give his whole life to teaching people what *he* knew about God—that God had for all people as well as for himself a Father's love. Now tell the children how into Jesus' life, as he grew up, seeing in the lives of all about him, even the most religious people, that they did not understand God, there came this great purpose, to teach the world the truth about his Father, God. He could do this in two ways: by living so that people would say in their hearts, "That must be like God;" and by teaching in words what God was like. If possible, lead the children to work out these two thoughts for themselves.

3. Raise the question whether, since Jesus

himself could see comparatively few people, and must sometime die and leave his work, there was any way in which he could add to the number who might be reached by his teaching, and also insure the continuance of his work after he should leave it. Someone will suggest the idea of helpers. Explain the words "disciple," and "apostle."

4. Read the story in Luke 5¹⁻¹¹, the call of the four fishermen. Add an account of the manner in which another one was added to the number of the disciples as related in Luke 5²⁷⁻³².

5. Let the children read with you the names of the apostles as given in Matt. 10²⁻⁴. Write the list in simple form upon the blackboard. Let the children pick out the names of the fishermen. See how much they know about Judas, the traitor in the group, but do not let them dwell upon that feature at this time.

6. Return to the main point, the purpose for which these men were chosen. Raise the question whether Jesus especially chooses men today to do his work. Can anyone be chosen? What might be some of the conditions? Do people whom Jesus chooses in these days sometimes become traitors to him?

V. **Written Work.**—Upon the *Luke* page write *The Calling of the Four Disciples*. Let the children turn to *Matthew*, chap. 4, and *Mark*, chap. 1, and note that here also the same story is related

more briefly. It may therefore be added to the pages of *Matthew* and *Mark*.

VI. **Home Work for the Children.**—Read Luke 4¹⁻¹³; 8²²⁻²⁵; Matt. 10¹⁻¹⁵. Memorize the names of the apostles from Matt. 10²⁻⁴.

VII. **Suggestions to Parents.**—Continue the picture work. Tell the children stories which may be found in the gospels and *The Acts*, chaps. 1-12, about Peter, John, and other of the apostles, so deepening the impression of the individuality of the different men.

LESSON XXI

STORIES OF HEALING

I. Aim.—1. To discover further examples of the same story in different gospels. 2. To present Jesus as a healer of physical and spiritual disease. 3. To teach that, of the two, the illness of the soul caused by sin is the worse evil.

II. Material for Study.

Matthew 8 14-17; *Mark* 1 21-34; *Luke* 4 31-41

“ 9 1-8 “ 2 1-12 “ 5 17-26

John, chap. 5

“ 12 9-14 “ 3 1-6 “ 6 6-11

“ 8 5-13 “ 7 1-10

“ 8 28-34 “ 5 1-20 “ 8 26-39

“ 9 27-34

“ 15 21-28 “ 7 24-30

“ 8 22-26

“ 17 14-20 “ 9 14-29 “ 9 37-43a

“ chap. 9

“ 13 10-21

“ 17 11-19

“ 20 29-34 “ 10 46-50 “ 18 35-43

BURTON AND MATHEWS, *Constructive Studies in the Life of Christ*, sections bearing upon the above passages.

EDERSHEIM, *Jesus the Messiah*; select by means of the index the appropriate material.

III. Preparation of the Lesson.

1. Read carefully all the stories of healing, and the comments upon them. The references

given under "Material for Study" present a practically complete list of the healing acts of Jesus.

2. Note that the majority of the miracles of healing were performed in Galilee rather than in Judea. Study the reasons for this as suggested in the reference reading.

3. Note that the act of healing was variously performed: (a) in the absence of the patient; (b) with the spoken word only; (c) with a visible act accompanying the word.

4. Notice especially those cures which seem to include spiritual as well as physical healing. How much do they indicate as to the relation between physical and mental disease? Study all the comments upon the stories of demoniacal possession. See especially Burton and Mathews, *Constructive Studies*, p. 84.

5. Study with special care the background and all the details of the story of the paralytic, Mark 2¹⁻¹²; Luke 5¹⁷⁻²⁶; Matt. 9¹⁻⁸, and the story of the man at the Pool of Bethesda, John, chap. 5.

IV. Presentation of the Lesson.

1. Talk with the children about physicians and their methods of healing—medicine, surgery, medicinal springs, etc.

2. Recall to the children the mission of Jesus, to teach the world about God both by his words and by his life. Remind them that Jesus must have known a great deal about God; that he had,

indeed, before this been shown that he was the beloved Son of God and his representative in the world. (See the story of the baptism of Jesus.) Because Jesus was the beloved Son of God and lived so close to God his Father he shared in the power of God and could heal disease, and command the evil spirits, and even the winds, and they would obey him.

3. Give the background for the story of the paralytic. Describe the house, the crowd, the teacher and healer in the midst. Read the story, Mark 2¹⁻¹². Raise the question as to why Jesus forgave the man his sin first. Discuss in the simplest way the relative importance of bodily illness and moral illness or sin.

4. Tell now the story of the man at the Pool of Bethesda in *John*, chap. 5. Read afterward vss. 10-18, and let the children consider whether Jesus broke the sabbath by healing the man. Is it better to be idle or to do good on the sabbath?

5. Did Jesus teach the people who saw these two miracles (a) about the need of the forgiveness of sin; (b) what he regarded as proper work for the sabbath? Were the people likely to believe these things? Talk the matter over informally.

V. **Written Work.**—Add to the *Mark* page *The Healing of the Paralytic*. Call attention to the fact that the story is told also in *Matthew* and *Luke*, and add it to those pages. Add to the

John page *The Man at the Pool of Bethesda*, and let it be noted that only *John* tells this story.

VI. Home Work for the Children.—Divide the class into three sections. Assign the gospels of *Matthew*, *Mark*, and *Luke* to the respective sections. Ask each group to search through the gospel assigned, to see who can find the most stories of healing. A written list of the stories, by name, with chapter and verse reference, should be brought in on the following Sunday.

VII. Suggestions to Parents.—Continue with the picture study. Assist the children in doing the work assigned above. Have them read, or read to them, as many of the stories of healing as possible (for list of selections see **Section II**, above), so that they may get some impression of the great number and variety of the healing acts of Jesus.

LESSON XXII

THE STORY OF THE PRODIGAL SON

I. Aim.—1. To emphasize further the mission of Jesus, namely, to teach about God. 2. To draw attention to Jesus' method of teaching by story. 3. To emphasize the teaching of this story, the love of the earthly father as a type of the love of God.

II. Material for Study.

Luke, chap. 15.

BURTON AND MATHEWS, *Constructive Studies in the Life of Christ*, pp. 177, 178.

EDERSHEIM, *Jesus the Messiah*, pp. 385-92.

EDERSHEIM, *Sketches of Jewish Social Life*, chaps. 13-15.

III. Preparation of the Lesson.

1. It will be well if, previous to the presentation of this lesson, all the material in Edersheim preceding the period in which this story is told, has been read.

2. Study carefully the conceptions of the Pharisees concerning the relation of God to men; their idea of exclusive proprietorship in him and of his abhorrence of those who were not religious according to pharisaic ideals; the self-righteousness and the formal, mechanical nature of their religious life.

3. Recall the growing hostility of the Pharisees and their determination to prevent the spread of such views as those presented by Jesus.

4. Study the stories of the lost sheep, the lost coin, and the lost son, from the point of view of (a) the skilful method of the teacher; (b) his fearlessness in presenting such a doctrine under the circumstances; (c) his fidelity to his great purpose—to reveal the loving nature of God; (d) the effect which this teaching would have upon the different classes of hearers—the Pharisees, the less strict Jews, the non-Jews; (e) the truth of the stories as representations of the facts of human life. Does this suggest that Jesus was an acute observer of the life about him? Is it not a special reason why we should study carefully the times in which he lived in order that we may appreciate the added force given by the local color?

IV. Presentation of the Lesson.

1. Ask one of the children with whose family you are acquainted, if his father loves him. Let him prove it to you. Question him until he tells you a *story* of some act which seems to prove the truth of his statement. Call attention to the fact that he has told a story in order to teach you what his father was like.

2. Recall again to the children the great mission of Jesus—to teach the world what *God* was like; and suggest that one of the methods by

which he taught was just the one employed by the child, namely, to tell a story to prove what he taught, or to make it clearer.

3. Suggest now the situation: the strict Pharisees teaching the exclusive regard of God for certain people; the thousands of people, not Pharisees, whom these very religious people considered of little or no interest to God.

4. Read the story of the Prodigal Son from *Luke*, chap. 15. If the children are able to think so deeply for themselves, try to draw from them the main points of the analogy: the father representing God's love to men; the spendthrift son who had squandered the gifts of his father and gone away being like the foolish and wicked people who take God's gifts, but do not wish to keep God in their lives; and the elder brother setting forth the selfishness and self-righteousness of the Pharisees.

Raise the questions: Could the father help the son when he stayed far away? Whose fault was it that the son was so poor and miserable? What made him return to his father? Did the father love him all the time? Let the teaching be transferred to the present day. Does God love all of us all the time? Do your parents love you even when you are bad? Do they love you in the same way when you are bad as when you are good? Whose fault is it if God's children are not happy

in his love? What must those who have been staying far away from God in their lives do to secure the benefits of his love?

Let the answers to these questions remain simple, and such as the children think out for themselves. Make your comments upon the main theme, the power of Jesus to teach about God. Close with the questions: Did Jesus teach a good lesson? Did he teach it well? What do you suppose the Pharisees thought about it? Did they think that God had a Father's love for all men? Did they think that God would love a bad man who wanted to be good?

V. Written Work.—Add to the *Luke* page *The Prodigal Son*. Explain carefully the word “prodigal” before letting the children write it. Call attention to the fact that only Luke tells this story.

VI. Home Work for the Children.—Read Luke, chap. 15; 19¹¹⁻²⁸; Mark 4¹⁻²⁰. Review the stories already read. Memorize Matt. 5¹³⁻¹⁶.

VII. Suggestions to Parents.—Continue with the picture work. Read as many as possible of the parables or teaching stories to the children, omitting the story of the Good Samaritan which will form the material of the next lesson. For a list of these stories see Lesson XXIII, Section II.

LESSON XXIII

THE STORY OF THE GOOD SAMARITAN

I. **Aim.**—1. To continue a study of the teaching stories. 2. To present Jesus' conception of the neighborly spirit.

II. Material for Study.

<i>Matthew</i> 13 1-53;	<i>Mark</i> 4 1-34;	<i>Luke</i> 8 4-18
“ 18 21-35		
	“ 10 25-37	
	“ chap. 12	
	“ 13 1-9	
	“ chap. 14	
	“ chap. 15	
	“ chap. 16	
	“ 18 1-14	
“ 20 1-15		
	“ 19 11-28	
“ 21 28—22 14	“ 12 1-12	“ 20 9-19
“ 25 1-30		

BURTON AND MATHEWS, *Constructive Studies in the Life of Christ*, sections corresponding to the material above.

EDERSHEIM, *Jesus the Messiah*, select material by means of the index.

III. Preparation of the Lesson.

1. Make a rapid survey of all the parables or teaching stories, as indicated above, and try to formulate for yourself some characteristics of Jesus' use of the story in teaching. Were the stories vivid, appropriate, elaborate or terse, true to physical or human nature, comprehensible to

his hearers? Did they skilfully convey the truth which Jesus desired to present? Are these characteristics such as are always required in the use of the story for teaching purposes?

2. Recalling again the exclusive spirit of the religious parties of the Jews, study also the relationship between the Jews and the Samaritans.

3. Recall the Old Testament statement of the law of love, in Deut. 6⁵.

4. Study the story of the Good Samaritan, noting especially the occasion for the story, the skill displayed (*a*) in gaining the consent of the questioner to certain premises; (*b*) in the selection of the despised Samaritan as the ideal neighbor, thus necessitating the acknowledgment of the neighborly spirit in an extreme instance. Note the effect in the self-conviction of the questioner.

IV. Presentation of the Lesson.

1. Recall, through questioning the children, the idea of the teaching story, and Jesus' use of it, as presented last week.

2. Let different children who have done the home work for the week tell the stories of the Prodigal Son, the Pounds, the Sower. Discuss the stories simply, letting the children express themselves as to the interest of the stories, their truth to life, their probable effectiveness, etc.

3. Tell of the questioning lawyer and his desire to entrap Jesus with hard questions.

4. Let the children open their Bibles at Luke 10²⁵⁻³⁷ and notice the following words, "Samaritan," "Jericho," "Levite." Give a sketch of the attitude of the Jews toward the Samaritans, and the reasons for this attitude. Describe the road to Jericho, infested to this day with robbers; the method of travel; explain the word "Levite." Try to give, as far as possible, all the facts which, being known to Jesus' hearers, would make the story which he told more effective. Then read the story with the children.

5. Try to induce the children to express for themselves the thought that it is *need* which decides the question who is my neighbor, need of help, sympathy, affection.

6. Let all together repeat the commandment, "Thou shalt love," etc., Matt. 22³⁷⁻³⁹.

V. **Written Work.**—Add to the *Luke* page *The Good Samaritan*. Note that the story is found only in this gospel.

VI. **Home Work for the Children.**—Read Luke 10²⁵⁻³⁷; Mark 10¹³⁻¹⁶; Matt. 20¹⁻¹⁶. Memorize Matt. 6⁵⁻¹⁵. Two weeks will be allowed for the memory work.

VII. **Suggestions to Parents.**—Continue with the picture work, and review as many of the stories of the life of Jesus as possible.

LESSON XXIV

JESUS AND HIS FRIENDS

I. Aim.—1. To deepen the impression of Jesus as a real, living person by introducing him among his personal friends. 2. To suggest Jesus' conception of death.

II. Material for Study.

Luke 10 38-42; *John* 11 1-54.

BURTON AND MATHEWS, *Constructive Studies in the Life of Christ*, pp. 180, 201-3.

EDERSHEIM, *Jesus the Messiah*, pp. 306-9, 432-36.

EDERSHEIM, *Sketches of Jewish Social Life*, chap. 10.

III. Preparation of the Lesson.

1. Study the occasion of the visit of Jesus to Mary and Martha, possibly a feast in Jerusalem, but perhaps not the Feast of the Tabernacles, as stated by Edersheim.

2. Picture to yourself, by means of the reading which you have done, the home of Mary and Martha, and the efforts put forth to entertain the beloved friend and teacher.

3. Consider the differences in character of the two sisters, Martha striving to show her affection by furnishing elaborate entertainment for her guest, Mary showing her love by listening to the teaching which Jesus was giving his life to promulgate.

4. In order to gain a new conception of the background for the story of the raising of Lazarus,

read carefully all that pertains to death and burial in the references under "Material for Study."

5. Consider the great risk which Jesus was taking upon himself in going to Bethany at this time. Study his attitude toward the coming danger.

6. Note that here, as always, he never loses sight of his mission—to teach; and finds opportunity to add to the faith in his power which the sisters already possess, the teaching that there is a life that is eternal, and that death is only a sleep from which those who love God awake to a more glorious life. See vss. 11, 25, 26.

IV. Presentation of the Lesson.

1. Talk with the children informally about the best way of entertaining one's visitors. Should we try to do what we think they ought to like, or what we like ourselves, or what we know that they would like best of all?

2. Tell of the visit of Jesus to Lazarus and Mary and Martha. Describe the house and the efforts of Martha properly to entertain her guest. Recall the mission of Jesus to teach, and let the children decide whether Jesus would rather have a fine dinner, or someone to listen to his teaching and to believe in it. Then tell them of Mary and her anxiety to lose no word that fell from the lips of Jesus. Let the children decide which sort of attention Jesus would prefer, and let them read what he said about it, Luke 10^{21, 42}.

3. Introduce the story of the raising of Lazarus by telling of Jesus going away into another part of the country to teach, and Lazarus the brother of Mary and Martha, and the friend of Jesus falling sick, and dying.

4. Read as impressively as possible John 11¹⁻⁴⁶.

5. Reread what Jesus says about death, and about the eternal life, vss. 25, 26. Let the children talk about it a little, and then read with you the verses.

6. Revert to the thought of the joy of the brother and the sisters, and the great love for Jesus which must have filled their hearts. What friends they must have been to him afterwards! Jesus needed friends. His enemies were every day increasing, and his friends were few in comparison. Call for the names of some of his friends, the apostles.

V. **Written Work.**—Add to the *Luke* page *The Visit to Mary and Martha* and to the *John* page *The Raising of Lazarus*.

VI. **Home Work for the Children.**—Read Luke 10³⁸⁻⁴²; John 11¹⁻⁴⁶; 11⁴⁷—12¹¹. Continue with the memory work of last week.

VII. **Suggestions to Parents.**—Continue with the picture work. Read to the children other stories of Jesus raising persons from the dead, Luke 7¹¹⁻¹⁷; Mark 5²¹⁻⁴³.

LESSON XXV

JESUS AND HIS ENEMIES

I. Aim.—1. To emphasize the courage, the faithfulness, the patience of Jesus under the persecutions of his enemies. 2. To introduce in a logical, historical way the lesson next in order, the crucifixion of Jesus.

II. Material for Study.

John 5¹⁻¹⁸; *Luke* 6¹⁻⁵, 6¹¹; *Matthew* 9²⁷⁻³⁴; *Mark* 7¹⁻²³; *John*, chap. 8; 10¹⁻⁴²; *Luke* 11³⁷⁻⁵⁴; *John* 11⁴⁷⁻⁵⁷; 12¹⁻¹¹; *Luke* 19⁴⁵⁻⁴⁸; *Matthew* 26¹⁷⁻³⁰; *Mark* 14¹²⁻²⁶; *Luke* 22⁷⁻³⁰; *John* 13¹⁻³⁰.

III. Preparation of the Lesson.

1. Read and think until you have in your own mind a fairly vivid conception of the spirit of Pharisaism, the regard for outward holiness, as it manifested itself in the time of Jesus.

2. Make a list of some of the pharisaic customs with which Jesus came into active antagonism; *e. g.*, ostentatious prayer, a too formal sabbath-keeping, a regard for form rather than spirit as manifested in regulations concerning fasting, hand-washing, giving of alms, etc.

3. Recall the exclusiveness of the Pharisees, their bigotry, their refusal to recognize good outside their own sect, their overbearing dogmatism.

Contrast with this the teaching of Jesus, Matt., chaps. 5, 6, 7, and elsewhere.

4. Raise with yourself the questions: (a) Was not this open conflict between Jesus and the Pharisees inevitable? (b) Must not Jesus have known, long before the end of his ministry, that his death at the instigation of these people was the only possible outcome? (c) Did he not use great tact in order that his death might not come before his work was sufficiently accomplished?

5. Make for yourself a mental, or if you prefer, a written, summary of the elements of character displayed by Jesus in his relations with the Pharisees.

6. Note that his betrayer was counted among his friends, and had daily listened to his teachings. Consider the bearings of the fact that a man could be daily with Jesus and yet remain so unimpressed by his teachings and the spiritual power of his life, as to allow the wish to betray his master to enter his heart and to take hold upon him. Would that be possible today, and in our land, in the case of one listening to the teaching of Jesus? Was it partially due in Judas's case to the fact that the ideals of Jesus, both as expressed in his life and in his teachings, were so far beyond those of his times that he could be understood only in part and by a few persons?

IV. Presentation of the Lesson.

1. Recall to the children what has been said in regard to the religious ideas of the Pharisees, and in what, according to their notion, holiness consisted. Describe some of the many regulations concerning fasting, washing, prayer, dress, alms, keeping the sabbath.

2. Compare the teaching of Jesus upon one of these subjects, that of prayer, and call for the concert recitation of the memory verses, Matt. 6⁵⁻¹⁵, reading with the children as they recite. Would Jesus be afraid to reprove the Pharisees? They were very powerful, and had it in their power to bring about his death if they wished. Read selections from Matt., chap. 23.

3. Recall also the cures performed on the sabbath, *e. g.*, the man at the Pool of Bethesda, and the man with the withered hand. Read the verses in these stories which relate to the displeasure of the Pharisees, John 5¹⁵⁻¹⁸; Luke 6⁶⁻¹¹.

4. Selecting from the biblical passages under "Material for Study," partly read and partly tell a number of incidents which show how the feeling of hatred grew until the raising of Lazarus. Read John 11⁴⁷⁻⁵⁴, and note that the Pharisees would have taken Jesus before, had they not been afraid of rousing in his defense the people who followed him. Raise the following questions: If Jesus could raise the dead, why could he not

kill his enemies by a word? Why *did* he not do so? Read Matt. 5⁴³⁻⁴⁸. How could he have taught the people living then and now, that the sons of God must love their enemies, if he had hated and killed his enemies?

5. Tell the story of the Last Supper, from which Judas went out to betray Jesus.

V. **Written Work.**—On each gospel page write *The Last Supper*.

VI. **Home Work for the Children.**—Review all the stories about Jesus which have been read or studied. Memorize Matt. 5⁴³⁻⁴⁸.

VII. **Suggestions to Parents.**—Continue with the picture work. Help the children in finding and reading the stories in review.

LESSON XXVI

THE CRUCIFIXION OF JESUS

I. Aim.—1. To deepen the impression of the purposeful life of Jesus. 2. To lead the children to think upon the question whether or not Jesus accomplished his mission.

II. Material for Study.

Matthew 26³¹—27⁶⁶; *Mark* 14²⁷—15⁴⁷; *Luke* 22³¹—23⁵⁶; *John* 13³¹—19⁴².

BURTON AND MATHEWS, *Constructive Studies in the Life of Christ*; all the material relating to the last days of Jesus.

EDERSHEIM, *Jesus the Messiah*; select appropriate chapters.

III. Preparation of the Lesson.

Read and think upon the passages indicated under "Material for Study," and recall preceding lessons in review. Ask yourself the question suggested under the "Aim" of the lesson, and answer it in detail.

IV. Presentation of the Lesson.

1. Spend one-half of the time in reading or telling the stories from the life of Jesus for which any or all of the children call. Let each of the stories be found by some member of the class.

2. Bring before the class in a half-dozen sentences the view of the rise of Jesus to popularity

and the growing hatred of his enemies, and recall the story of the Last Supper and the going out of Judas.

3. Read as impressively as possible, and in the order given, John 18¹⁻²⁴; Mark 14⁵³⁻⁷²; John 18²⁸⁻³⁸; Luke 23⁴⁻¹⁶; John 19¹⁻²⁴; Luke 23³⁵⁻³⁸; John 19²⁵⁻⁴²; Matt. 27⁶²⁻⁶⁶.

4. Jesus was dead. What was the great purpose of his life? Did he accomplish that purpose? Ask the children to bring written answers, with a reason for the answer, next Sunday. This is a large question for the children to think upon. It is therefore wiser to leave a discussion of how the *death* of Jesus contributed to the accomplishment of this purpose to the next lesson.

V. **Written Work.**—Call attention to the fact that all the writers tell of the death of Jesus, and on each of the gospel pages write *The Crucifixion of Jesus*.

VI. **Home Work for the Children.**—Read John, chaps. 20, 21; Luke 24⁴⁴⁻⁵³. Memorize John 3¹⁶.

VII. **Suggestions to Parents.**—Continue with the picture work, reviewing and talking about the life of Jesus with the pictures before you. Read with the children the resurrection stories, and discuss them. They will be presented in class by the children in connection with the next lesson.

LESSON XXVII

PETER'S SERMON CONCERNING THE RISEN JESUS

I. Aim.—1. To introduce the book of *The Acts*. 2. To add to the story of Jesus' death the fact of his resurrection. 3. To raise the question whether even children may not, as friends of Jesus, help to carry on his work.

II. Material for Study.

The book of *The Acts*.

III. Preparation of the Lesson.

1. Read the passages assigned for the children's home reading in connection with the last lesson, and the first twelve chapters of the book of *The Acts*, or if possible the whole book, and consider the great enthusiasm and activity of the apostles, in carrying out the instruction of Jesus concerning preaching, and teaching, and doing good in his name.

2. Read again references to Peter in the gospels: John 1³⁵⁻⁴²; Matt. 14²²⁻³³; Luke 9^{18-20, 28-36}; Mark 14³²⁻⁴²; John 18¹⁻¹¹; Mark 14^{53, 54, 66-72}; John 20¹⁻¹⁰; 21¹⁻²³.

3. Recall from the incidents recorded in *The Acts*, chaps. 1-12, those which throw special light upon the character and acts of Peter.

4. Notice that the great theme of the early preaching of the apostles was, "Believe that Jesus is the Christ." Get clearly before the mind the great change that came into the lives of the apostles through Jesus' death and resurrection, and the importance of the new situation which they faced. No longer guided by him in bodily presence, but confident that he had risen, and still lived, they had to justify their own faith in him, and were confronted with the task of winning others to allegiance to him and obedience to his teaching. To accomplish this they must persuade men that he was the Christ, and in order to do this they must convince them that he had risen from the dead. Thus it came about that the emphasis which Jesus laid upon the character of God was transferred in the teaching of the apostles, for a time, to the death and resurrection of Jesus, as fulfilling the divine purpose, and proving that he was the Christ. A little later the thought of Jesus' death as proving his own and God's love for the world was emphasized (Gal. 2²⁰; Rom. 5⁵⁻¹¹; John 3¹⁶). This latter thought is so much easier for the child to grasp that it will be well to make it at least as prominent in your teaching as that upon which the apostles were led by their circumstances to lay so strong emphasis for a time.

5. Note that an examination paper is to be prepared for distribution (see instructions concerning former examination papers).

IV. Presentation of the Lesson.

1. After collecting the answers to the question assigned last Sunday, take up the discussion of it in the simplest way. Use the answers of the children as a basis, reading any which will suggest the idea that in dying at the hands of his enemies Jesus was saying by his act what he had long ago said in words. Let the class repeat the memory verse for the week (John 3¹⁶).

2. Recall to the children that although at the close of our last story Jesus lay in the tomb, there are other stories that follow the story of the death and burial of Jesus. Ask two or three of the children to tell you the stories read during the week concerning the events of the days immediately following the crucifixion of Jesus.

3. Was Jesus then to work no more in the world? Call attention to Matt. 28²⁰, the promise of Jesus to be with his disciples. Let the children name some of the disciples of Jesus with whom he was to carry on his work after he should die. Let them tell all that they can remember about Peter. Introduce the new book called *The Acts*, and raise the question as to whose acts would be of sufficient interest to put into a book, after the story of Jesus had been told. Call attention to the title, *The Acts of the Apostles*, or as the American Revised Version has it, following the oldest form of the title, *The Acts*.

4. Raise a question as to what sort of things Peter, for instance, would be likely to do in carrying on the work of Jesus. Would he try to do such things as Jesus did—cure people, or teach them perhaps? Let the class read with you Acts 3¹⁻¹⁰, and consider what effect such an act would have upon the people who saw it. Would it attract a crowd? Would it afford a good opportunity for Peter to teach the people? What would he be likely to teach them? Let the children follow as you read vss. 11–21 with slight simplifications. Let them tell you, if they can, what Peter was trying to teach. If he could only get everyone to believe that Jesus was the Christ whom they had been expecting, the Son of God, then would they not believe all that Jesus had said about God, and how men should live in order to become like God? Was Peter then trying to prove to the people that Jesus was the Christ? Was he successful? Call attention to the fact that Peter and John suffered many persecutions at the hands of the people whom they were trying to teach. But, on the other hand, ask the children to shut their eyes and count the churches of which they know, and then to multiply them by thousands; let them imagine a time when there were no churches, made up of a people who believed that Jesus was the Christ; that is, the time when Peter lived. Where did all the churches

come from? And why did they come? Was it not on account of the preaching of Peter and of those who followed him? Was he, then, successful, in teaching that Jesus was the Christ?

5. Raise the question as to who may be friends of Jesus in these days. Is it only grown people in the church? Why not the children in the Sunday school? Does everybody in the world today know that Jesus was the Christ, the Savior of the world? If not, how can the children, his friends, tell those in our own country and in foreign countries about him? Suggest here, in such way as you think best, the missionary work of the church, bringing children to the Sunday school, and any similar matter which seems appropriate and practical.

V. **Written Work.**—On a new page write *The Acts* and under that *Stories of the Work of the Disciples*.

VI. **Home Work for the Children.**—Read Acts, chap. 5. Fill out the examination paper.

VII. **Suggestions to Parents.**—Read with the children further stories in *The Acts*, of which there are many of great interest, and assist in filling in the examination paper.

WRITTEN-ANSWER QUESTIONS

1. Name the four men who wrote about the life of Jesus _____
2. Where was Jesus born? Where did he live as a boy? _____
3. Where did Jesus go when he was twelve years old? _____
4. Name some of Jesus' friends? _____

5. Who were the people who most disliked the teaching of Jesus? _____
6. Write the name of one story of Jesus healing the sick? _____
7. What friend did Jesus raise from the dead? _____

8. What great fact about God did Jesus give his life to teach? _____
9. In what manner did Jesus die? _____
10. Which of Jesus' friends was the first after his death and resurrection to preach to the people that Jesus was the Christ? _____
11. Write here some saying of Jesus which you like to remember _____
12. Do you like better the story-books of the Old Testament or those of the New Testament? Why?

PART II

BOOKS OF SERMONS

BOOKS OF POETRY AND SONG

BOOKS OF LAW

BOOKS OF LETTERS

BOOKS OF VISION

INTRODUCTORY REMARKS

To present the books of the prophets or preachers of the Old Testament to young children in an attractive and comprehensible form is a difficult task, but by no means an impossible one. It is true that one can hardly hope to make the prophetic sermons as attractive as the stories of Genesis perhaps, but it is possible to give a child a true conception of the purpose and value of the prophetic books, and to implant a desire to know more of them as he grows older.

In order to produce this desirable result, the teacher must aim (*a*) to bring the prophets, or preachers as we shall call them, before the mind of the pupil as real historical persons, making each stand out as a distinct personality; (*b*) to reproduce the sermons as growing out of and directly addressed to the times in which the prophet lived; (*c*) to select sermons having for a background comparatively clear and vivid historical events which will conveniently take the story form.

As will be seen from the method of treatment of the books of Law, Poetry, Vision, and Letters, the same general principle of historical association is observed. The personal element in these books is present, and can be utilized, by careful selec-

tion, in such a way as to give the children at least a slight introduction to the book, although little can be expected from them in the way of individual reading.

It must be admitted that the teacher who undertakes to present the lessons under this section must prepare more carefully, must read more fully, must enter more thoroughly into the historical spirit of the material, than has been necessary in the teaching of the books of History and Story. If the purpose of the lessons can be accomplished, however, the remaining books of the Old Testament will be given life and meaning, when otherwise they might continue always to many of the children an "undiscovered country." The desired result is evidently worth the most vigorous effort.

It will sometimes be necessary to paraphrase the passages presented from these books, in order to make them more intelligible to the children. A paraphrase is a restatement of a passage which gives the true interpretation of the original passage in language which makes it clearer and more impressive to the hearer. A paraphrase must be made, therefore, with the particular class to whom it is to be presented in mind. For the purpose of illustration, we quote the following paraphrase of Amos, chap. 3, from Sanders and Kent, *Messages of the Prophets*.*

*A most interesting and instructive presentation of the prophetic material in modern form (Charles Scribner's Sons, New York, 1901).

Give heed, O Israelites, to the solemn message which Jehovah sends to you, his favored people: "True, you of all nations stand in a peculiarly intimate relation to me. Do not deceive yourselves, however, by thinking that for that reason you will be exempted from punishment. On the contrary, greater privilege brings with it greater responsibility, and therefore, in the light of your base betrayal of the trust, severer judgment."

Some of you question my right thus to address you in the name of Jehovah. Consider: Does anything come to pass in the natural world without a sufficient cause? Conversely, does not a sufficient cause produce a corresponding effect?

The fact that I stand here preaching to you, although so doing endangers my life, implies a cause, namely, that Jehovah has given me a revelation concerning you. When he commands, his prophet must obey.

Ye are the chosen people of Jehovah! Let proclamation be made, and your heathen neighbors summoned to witness the state of anarchy within your capitol, and the crimes of oppression, and of legalized robbery, which your nobles are committing.

While such enormities exist, think not for a moment that your land, and those greedy rulers who are betraying you, shall escape the common judgment. Worthless shall be that which is left of all these princely palaces, with their luxurious appointments; overthrown shall be the royal sanctuary here at Bethel, when the rapacious world-conqueror who is advancing has completed his work of destruction.

This is for the readers for whom it was intended a most admirable, dignified, and enlighten-

ing paraphrase, but it would be more difficult for the ten-year-old child to understand than the biblical text itself, for the reason that the modern sound of it would lead him to try to understand all of it, while with the biblical text itself his mind rests upon the sentences or statements which he can understand, passing completely over the remainder, which seems remote from his interest. For children, therefore, a paraphrase should not be a thorough restatement of the thought, but should simply modernize occasional words or phrases in order to bring them so far within the child's vocabulary that he is able to catch their spirit, although he may not for many years grasp their full meaning. The teacher should therefore, with the class in mind, make such modifications and omissions, or introduce such explanatory words, as seem necessary. A further reason for making as few changes in the text as possible lies in the fact that the children are required to read at home some portion of the sermons presented in class, and they should not be allowed to find what they read at home so much more difficult to understand than that which is read by the teacher in class.

LESSON XXVIII

AMOS PREACHING AT BETHEL

I. Aim.—1. To introduce the idea of a Sermon book. 2. To present a typical Old Testament prophet or preacher. 3. To picture a historical situation, a prominent characteristic of which was a false conception of the character of God, in order to present, through the sermons of the prophet, a true characteristic of God.

II. Material for Study.

CORNILL, *Prophets of Israel*, pp. 1-46.

The book of *Amos*.

For all study of the Minor Prophets *The Book of the Twelve Prophets*, by GEORGE ADAM SMITH, is unsurpassed in its power to put the reader into the very situation and mind of the prophet. To compel the purchase of two volumes, however, for the teaching of four lessons seems unwise, and the briefer work of Cornill is therefore suggested. The teacher is urged, however, to read the larger work by Dr. Smith, if possible.

III. Preparation of the Lesson.

1. Read the material in Cornill, and such other books or articles on the subject as you may have access to, and then the book of Amos under the divisions indicated in the analysis given below, gathering facts as you go under the following heads:

a) Facts about the man Amos. Who was he? Where did he live? Where did he preach? How did he dress? What was his station in life, and his occupation? Was he a politician, a theologian, or both? What was his purpose? (Special effort should be expended in the preparation of this lesson, as the principles of study illustrated apply to the study of all Old Testament Prophecy.)

b) The period of Jeroboam II., the political conditions, relations of Israel with Syria, Assyria, and with Judah.

c) The sanctuary at Bethel; the religious customs connected with the sanctuaries in general and the conception of God involved in them.

d) The social life of the times, moral standards, and ethical ideals, as illustrated in the life of the people.

e) The ideas of Amos concerning sin and punishment.

f) The political sagacity of Amos.

g) The skill of Amos in presenting his arraignment of the people of Israel.

ANALYSIS OF AMOS

1. Judgment upon the nations, 1³—2⁵.
2. Judgment against Israel, 2⁶⁻¹⁶.
3. The roar of the lion; destruction is coming, 3¹⁻⁸.
4. The doom of Samaria, 3⁹—4³.
5. Israel's failure to understand divine judgment, 4⁴⁻¹³.

6. A dirge announcing Israel's destruction, 5¹⁻⁶.
7. Transgressors shall come to grief, 5⁷, 10-17.
8. The doom of captivity, 5¹⁸—6¹⁴.
9. Three visions of destruction, 7¹⁻⁹.
10. An accusation and a reply, 7¹⁰⁻¹⁷.
11. A fourth vision of destruction with an explanatory discourse, 8¹⁻¹⁴.
12. A fifth vision of destruction with a description of the ruin, 9^{1-8a}.
13. A voice of promise, 9^{8b-15}.

2. Picture to yourself the scene at Bethel: the rich pageantry and oriental luxury of the city of the royal sanctuary, especially at the time of the visit of the king; the prophet gathering a crowd about him and haranguing it from a corner of the street or some elevated ground; the apparent hopelessness of making any impression upon the crowd at such a time; the determination of the prophet to deliver his message regardless of risk to himself; the interference of Amaziah; and the probable departure of Amos from the city.

3. Study the situation. Were the people irreligious, or too religious in the sense of being devoted to external form? Was it the lack of worship of Jehovah, or the excess to which it was carried, and the nature of the practices connected with it, that the prophet reproved? Was it that the religious worship in which they were so zealously engaged had in it no ethical element, being a thing apart from moral action? Was not Jeho-

vah, in the estimation of the people, a god to be appeased, conciliated, and rewarded by multitudinous and costly offerings and elaborate sacrifices, the moral nature of Jehovah, and his requirement of a righteous life in men being unknown, or not understood?

IV. Presentation of the Lesson.

1. Recall the books of History and Story in the Old and New Testaments, letting the children name them.

2. Recall also the sermon by Peter, and the fact that his sermons are few, and found in a book of history and story; and then the fact that there are, as we learned in our first lesson, entire books made up of sermons, collected by the men who wrote them or by their friends.

3. Talk with the children informally about modern sermons. What are they about? Where preached? By whom? To what sort of people are they usually preached, to Christians or to great sinners? In what spirit, that of condemnation or encouragement? In what form—*e. g.*, a text and a discourse upon it?

4. Describe now the prophet or preacher of Old Testament times—his appearance, dress (show the class a copy of Hosea,* from the Sargent frieze of the prophets, if possible; if not, describe

*The picture of Isaiah from this frieze is contained in the notebooks provided for use with this course.

the oriental form of dress); the place from which he preached—*e. g.*, streets, temple courts, anywhere where an audience could be collected; and the spirit of his preaching.

5. Explain the name “prophet” by which he was called, “speaker for God.” Recall to the children that Israel was chosen to teach the world what God was like and how he wished men to live. Just so the prophets were chosen in order that God might teach them; that they might teach Israel and Israel in turn teach the world.

6. Present now a vivid picture of the times of Jeroboam II.: the luxury; on the one hand, the rich and aristocratic classes, and on the other, the poor and oppressed; Bethel and the splendor of the worship of Jehovah conducted there; the confidence of the people in Jehovah, their God, producing a great sense of security and joyousness throughout the land of Israel; the failure to understand Jehovah, and his requirement that men be honest and upright in their daily lives.

7. Tell of Amos the preacher and his ability to see (*a*) that the idea of Jehovah, as a God whose favor was to be bought by offerings and splendor of worship was all false; (*b*) that Jehovah demanded right living and would punish greed, dishonesty, oppression, and selfish living.

Picture the visit of Amos to Bethel at the time of the annual pilgrimage of the king, whose palace

was in Samaria, and read 3⁹⁻¹⁵; 4¹⁻¹¹; 5^{3, 11, 12, 14, 15, 21-27}. Then describe his coming into, possibly, the very presence of the great priest and the great altar of gold, and read 7¹⁰⁻¹⁷. In reading the above passages, bear in mind the previous suggestions in regard to paraphrasing, and keep the messages, as far as possible, in the strong and majestic language in which they now stand. The children will feel the impressiveness of it and be attracted by it.

V. Written Work.—Upon the first page of the section for Books of Sermons write *The Book of Amos*, and under that a title such as *Amos Preaching at Bethel*.

VI. Home Work for the Children.—Read Amos, chaps. 3, 4. Memorize Amos 5^{14, 15}. Before assigning these verses, read them with the children, and explain what is meant by the phrase “establish justice in the gate,” referring to the ancient custom by which officers or rulers in a city administered law and justice at the city gate. Explain also the phrase the “remnant of *Jacob*” as referring to *Israel*.

VII. Suggestions to Parents.—The greatest service which the parent can render in connection with these lessons in prophecy is to give the child a better conception of the relations of the ancient nations of Syria, Assyria, Babylonia, and Egypt to each other and to Palestine. The great names in Assyria in connection with Israelitish invasions

are Tiglath-Pileser III., Sargon II., and Sennacherib. A map of this ancient world is inserted, as much for the benefit of the parent as of the teacher. Upon the basis of this the relation of Palestine to these great world-powers may be studied, and the desirability of the possession of the land of Palestine as an unobstructed passage between Egypt and Assyria may be appreciated.

Study the map with the children. Tell them as much as you can learn of the great campaigns which raged across the land of Palestine. If possible, consult Goodspeed, *History of the Babylonians and Assyrians*, Part III, chaps. 3-6. If this is not available, take the names of the different kings named above, and make them a basis for gathering information from whatever source is available.

While many parents will not have time for this special historical study, a simple statement of the bare facts of invasion, constantly threatened and sometimes realized, of a great army hostile to Israel, such as can be gathered from the biblical material indicated for study under each lesson, will help to make the prophets appear to the children as real and once living men. Study their personal characteristics of mind and heart. Perhaps you may be able to see some one characteristic in each stronger than others, and this may serve to distinguish him in the mind of the child;

as, for instance, in Amos, his cry of "judgment." Read the sermons with the children as often as they wish, and encourage them to read for themselves. Let them read the sermons aloud, impersonating the prophet, you yourself representing the people to whom he is preaching.

LESSON XXIX

HOSEA PREACHING THE LOVE OF GOD

I. Aim.—1. To continue the study of the Sermon books. 2. To suggest the origin of a prophetic message in the personal experience of the prophet. 3. To teach Hosea's lesson of the love of God.

II. Material for Study.

CORNILL, *Prophets of Israel*, pp. 47-55.

2 Kings 15 8-31; 17 1-18.

The book of *Hosea*.

(See note under previous lesson concerning GEORGE ADAM SMITH, *Book of the Twelve Prophets*.)

III. Preparation of the Lesson.

1. Read with great care the material in Cornill, and note the statement concerning Hosea's family history which gives the key to the interpretation of his book, and of the character of Hosea. Note also that the prophet seems to be a resident of Samaria, the capital of northern Israel.

2. From the references in *Kings* study the state of politics, both internal and foreign, and the rapid decline of the kingdom which ended in the destruction of Samaria 722 B. C., about a decade after the probable date of the death of

Hosea. A vivid picture of the social and religious conditions of the times may be constructed from a study of the allusions which are found in every chapter in the book of *Hosea*. In an appreciation of these conditions, with Hosea the man of tragic love and sorrow in the midst of them, lies the only possibility of appreciating the wonderful similitude of the love and forbearance of Jehovah toward his people as conceived by Hosea.

3. Read the book, or as large a portion of it as possible, using the following outline:

ANALYSIS OF HOSEA

1. The harlotry of Gomer, the prophet's wife, 1²⁻⁹.
2. The purchase of Gomer as a slave, and her retention many days, 3¹⁻⁵.
3. Israel's harlotry and her punishment therefor, 2²⁻⁵, 8-12, 13, 17.
4. Later voices describing Israel's return to Jehovah, 2⁶, 7, 14, 15, 18-23; 1¹⁰⁻²¹.
5. Jehovah's contention with Israel on account of sins encouraged by the priests, 4¹⁻¹⁹.
6. The guilt of priests and princes, 5¹⁻¹⁴.
7. Fitful repentance insufficient to remove Israel's guilt, 5^{15-7⁷}.
8. The confusion of the nation, 7^{8-8³}.
9. Israel's kings and idols displeasing and destructive, 8⁴⁻¹⁴.
10. Israel's Exile—a breaking up of social and religious habits, 9¹⁻⁹.

11. Israel is corrupt; the life of the old as well as the young is licentious, 9¹⁰⁻¹⁷.

12. Israel is wicked in proportion to her prosperity; but an end is coming of all that she has falsely trusted, 10¹⁻⁸.

13. Israel's history consists of sin, guilt; the fruit of such seed is a sad harvest; desolation, destruction, and death—even of the king, 10⁹⁻¹⁵.

14. Israel is a child; Jehovah his father, with all the love of a father, even in the face of ingratitude and desertion, 11¹⁻¹¹.

15. Israel's falsity and faithlessness from the first, in spite of efforts through prophets, must bring retribution and ruin, 11¹²—12¹⁴.

16. The utter destruction of Israel, 13¹⁻¹¹.

17. Ephraim condemned to Sheol, 13¹²⁻¹⁶.

18. Words of hope, 14¹⁻⁸.

19. The lesson to be learned, 14⁹.

4. As a matter of personal interest, consider how large a part of the conception of God which we hold today is the product of individual thought based upon some personal experience which, after it has passed, is seen to be providential or ordered for a good purpose. Is it strange that the prophets should have drawn a portion of their knowledge of God from personal experience? Is not this a true method of divine revelation, and one which would make a much deeper impression than the mere communication of a verbal message?

IV. Presentation of the Lesson.

1. Recall the new class of books which we are studying and the Old Testament preacher described in connection with the last lesson. Ask a member of the class to tell the story of Amos preaching at Bethel. See if any child can suggest the theme of Amos's sermon—judgment, or punishment. If not, lead the class to that idea. But was there no hope? Call for the concert recitation of the memory verses, Amos 5^{14, 15}.

2. Explain that in Palestine there were two kingdoms, the north and the south, with two capitals, Samaria in the north and Jerusalem in the south, although these two capitals were less than fifty miles apart. It will be better if this can be shown on the map. Describe Samaria and its inhabitants in the time of Hosea, drawing upon the information which you have gained concerning the political, social, and religious conditions, emphasizing especially the growth of the worship of Baal, the Canaanitish god of the land, the symbol of whom was the calf, and the unfaithfulness of the people to the Jehovah worship. Raise the question whether Jehovah would be likely to punish the people for such conduct. If so, how might he do it? By famine, pestilence, war, or some great calamity?

3. Tell the children about the two great nations, Assyria and Egypt, and their contentions for the

possession of the land of Palestine. Show them on the map just how these lands were located. Tell them of the tribute already paid by the king of northern Israel to the king of Assyria. Might it be that the nation of Assyria could be used by Jehovah to punish Israel?

4. The series of episodes in the life of Hosea which taught him the lesson of Jehovah's love are such as cannot be fully discussed with little children, yet every child can understand that a wife and mother who deserts her home and children to seek pleasure in a great city is doing wrong, and bringing great sorrow upon the husband who loves her, and the children who need her care. They can appreciate the patient love of a husband who would go to seek her and buy her back from a slave master, loving her all the time. Tell the story of Hosea in this simple form. Let the children imagine a lapse of years and then Hosea reflecting upon the strange history of his life, saying to himself, perhaps: "If I can still love my wife who deserted me, and can go after her and bring her back, cannot God still love his chosen people, and will he not stretch out his arms to them in love and mercy and bring them back to himself? Surely Jehovah is more than man, and this is the message that I must preach. Perhaps, if the people knew that Jehovah was still loving them, some of them might turn to him again."

5. Read, then, as specimens of sermons which Hosea may have preached before he learned fully about the love of Jehovah, Hos. 4¹⁻³ (explain the name Ephraim—simply another name for Israel); 6⁴⁻⁶; 7¹¹⁻¹⁶; 10^{5-8, 12-15}. Simplify or paraphrase only where necessary. Call attention to the fact that the prophet believes that the people will be carried *into Assyria* as captives of war. Read now chap. 11, a sermon which represents what Hosea thought after his own sorrow had taught him that Jehovah could still love his disobedient people. Let the class follow in their Bibles, as you read.

6. Ask the children to name one about whom they have already studied who spent his whole life in teaching of the love of God. Note for them that Jesus lived seven hundred years after Hosea died. How long a time it took to teach the world about the love of God!

V. **Written Work.**—Divide the *Amos* page, and on the lower half write *The Book of Hosea*, and under this *Hosea Preaching the Love of God*, or an equally appropriate title.

VI. **Home Work for the Children.**—Read Hos., chap. 11; Luke, chap. 15. Review memory verse, John 3¹⁶.

VII. **Suggestions to Parents.**—See suggestions for the previous week. Emphasize and

expand the history contained in the passages from Kings referred to in this lesson, continuing to the fall of Samaria.

If possible, tell the story of the history of Judah up to the time of Isaiah, the next preacher to be presented.

LESSON XXX

ISAIAH PREACHING IN THE BESIEGED CITY

I. Aim.—1. To introduce the Sermons of Isaiah. 2. To illustrate a case of prediction, no assurance of the fulfilment of which appeared in the situation.

II. Material for Study.

CORNILL, *Prophets of Israel*, pp. 56-70.

WADE, *Old Testament History*, pp. 365-72.

Isaiah 10⁵-12⁶; 14²⁴⁻²⁷; 17¹²⁻¹⁴; chaps. 28-37; 38, 39; *2 Kings*, chaps. 18, 19.

REMARK.—To many Cornill's treatment of Isaiah will seem to fail to do him full justice, either as a statesman or as a preacher. The most satisfactory treatment is found in DRIVER, *Isaiah, His Life and Times**—a book which should be in the hands of every student of Isaiah. It should also be stated that many scholars hold the view that the book had more than one author, chaps. 1-39 being the work of the Isaiah of the times of Ahaz and Hezekiah, and chaps. 40-66 that of other prophets, perhaps living in Babylon during the exile and later. For the purposes of this course all the material will be drawn from the first section, and the question of authorship need not affect the work.

III. Preparation of the Lesson.

1. The work of Isaiah extended over so long a period of time that in the preparation for one lesson, which is all that will be taken from his book, one cannot hope to cover, even for one's own in-

* "Men of the Bible" series.

formation, the whole field. It seems best, therefore, to confine our attention to a single series of sermons, or fragments of sermons, preached in 702-701 B. C., in connection with the invasion of the Assyrian armies under Sennacherib. From the material suggested for study try to gain a clear idea of (a) the rebellion of Hezekiah against the king of Assyria, and his alliance with Egypt and Ethiopia; (b) the invasion of Sennacherib in 701, bringing the fall of many Phœnician cities, and a state of siege in Jerusalem; (c) the changed policy of Isaiah in the face of this immediate danger, from denunciation of sin and threats of destruction, to encouragement of the faint-hearted, and promises of swift and sure deliverance for the city of Jerusalem and its inhabitants. Compare chap. 5 with 10⁵—12⁶.

2. Study the style of Isaiah as an orator. Note its vividness, its poetic form and spirit, his effective use of contrast, his wonderful idealism.

3. Study the ideal universal peace which Isaiah pictures while in the closest touch with the bloody Assyrian wars of conquest. Note also that, while Isaiah was preaching deliverance and peace, the foundations of Rome were being laid in bloodshed. Consider the history of the world since that time. Has Isaiah's ideal yet been realized in the world? Is it possible to account for such an idealistic conception except by a special revela-

tion of God to the mind of the prophet? Does not this conception of the character of Jehovah as averse to war and judgment place Isaiah far in advance of the prophets who preceded him?

4. Learn to tell simply, but with all the details, the story in Isa., chaps. 36, 37.

IV. Presentation of the Lesson.

1. Having written upon the blackboard the names of all the books of Sermons, ask the children to indicate to you those already studied. Point out the fact that of the fourteen books, two are long and twelve short. Let the children learn with you the names of the first five in the list, indicating the two long or "Major" prophets.

2. Ask one child to tell of the dress and manner of preaching of an Old Testament preacher; another, what Amos chiefly preached; and another, Hosea's great theme.

3. Recall to the class the fact that Palestine contained two kingdoms, and tell how the city of Samaria, in which Hosea lived, had, previous to the times which we are now to study, been destroyed by the Assyrians, its inhabitants being now in captivity. Show on the map how near this city was to Jerusalem, and note the fact that Jerusalem had already acknowledged the authority of the Assyrian king, in return for his promise of protection.

4. Tell the story of Hezekiah's rebellion from Assyria and the coming of the Assyrian army, as

described in 2 Kings, chaps. 18, 19, and Isa., chaps. 36, 37, omitting the last paragraph, which contains the final result of the siege.

5. Describe the conditions in the city during the siege; lack of food and water, the wounded, sick, and dying; no one going in or out of the city gates; the constant fear that the defense of the city was useless, and that soon the Assyrians would enter and burn and pillage the city, carrying men, women, and children into captivity.

6. Picture Isaiah going about the city, cheering and encouraging the soldiers, stimulating them to renewed efforts, persuading the king and his household to postpone surrender, and proclaiming everywhere that the Assyrian army was powerless against Jehovah, for Jehovah had said that the Assyrians should not enter the city, but would surely be sent back to their own land.

7. Read to the children the following specimens of the sermons which Isaiah preached in those trying days, paraphrasing in a few sentences 10⁵⁻²³: "O, Assyria, thou art only a rod in my hand," says Jehovah. "Boast not thyself of thy many conquests, of the capture of even Samaria, saying thus will I do to Jerusalem, for it is I who permitted you to do this. Your end is near. I am about to consume your great army as with a flame of fire." Read vss. 24-27, the prophet's words of encouragement, and 28-34, the approach

of the army as seen in the imagination of the prophet; 14²⁴⁻²⁷; 17¹²⁻¹⁴; 29¹⁻⁸; (Ariel is here a name for Jerusalem); 30²⁷⁻³¹; 31⁵⁻⁹; 33^{1-12, 17-24}. Now return to 37³⁶⁻³⁸, and read the outcome of the siege. The angel of the Lord, that is, death, smote the Assyrian army and destroyed it so completely that the remaining portion of it hastened in terror back to Assyria. (In order not to weary the children omit one or more of the above passages if the interest seems to flag.)

8. Discuss with the children the source of Isaiah's confidence that this deliverance would come, of course leading to the conclusion that Jehovah in some way made Isaiah understand that it would come.

V. **Written Work.**—On a new page write *Isaiah* and under that, *Isaiah Preaching about the Saving of the City of Jerusalem*, or its equivalent.

VI. **Home Work for the Children.**—Read Isa., chaps. 36, 37, 10²⁴⁻²⁷, 11¹⁻⁹. Memorize the names of all the books of Sermons. (Two weeks will be allowed for this.)

VII. **Suggestions to Parents.**—It will perhaps be difficult to do more than to assist the children to memorize the rather formidable list of books of Sermons, and to reread with them the fragments of sermons indicated under Section IV, 7.

LESSON XXXI

JEREMIAH AND THE FALSE PROPHETS— AN ACTED SERMON

I. Aim.—1. To introduce another Sermon book.
2. To present a sketch of the life of the most persecuted and persistent of prophets. 3. To give an illustration of a symbolic or acted sermon.

II. Material for Study.*

WADE, *Old Testament History*, pp. 372-91.

CORNILL, *Prophets of Israel*, pp. 91-107.

Jeremiah, chaps. 27, 28.

2 Kings, chaps. 22-25.

III. Preparation of the Lesson.

1. From your reading try to gain a clear conception of the change of the dominating power in Jerusalem from that of Assyria to her successor, Babylon, and of the policy of Nebuchadnezzar. Study the order and nature of the events in Judah from the reformation under Josiah to the fall of Jerusalem and the consequent captivity in Babylon.

2. In order to gain a more vivid conception of the character and personality of the prophet, read Jer., chaps. 7-10, 26, 14, 15, 18, 19, 20, 35, 36.

3. Review the events in the life of the prophet until you can tell the whole story in graphic detail (see Cornill and Wade).

*If possible, read CHEYNE, *Jeremiah, His Life and Times* ("Men of the Bible" series).

4. Study the particular situation described in chaps. 27, 28: the false, or inferior, prophets, not knowing Jehovah, having had no direct message from him, nevertheless resting in the self-assurance of their supposed knowledge, making the most definite and hopeful promises for the deliverance of Jerusalem. Estimate the political influence which they must have had in view of the fact that the king and the royal advisers also felt secure in the belief that Jehovah would never allow Jerusalem and the temple to be destroyed. Contrast with this the spiritual isolation of Jeremiah with his unchangeable conviction that only in submission to Babylon could even temporary safety be secured, and that the final destruction of the city was inevitable on account of the wickedness of its inhabitants.

IV. Presentation of the Lesson.

1. Call for the recitation of the names of the first seven books of Sermons. Drill the class until all know these. Then test individual members of the class upon the remaining seven, but do not insist upon a knowledge of the latter until the next lesson.

2. Draw from the class some special, distinguishing statement about the sermons of each of the preachers already introduced.

3. After recalling the wonderful deliverance of the city of Jerusalem in the time of Isaiah, sketch

the long period of wickedness, and forgetfulness of Jehovah, which followed the death of Hezekiah, until, at last, Jehovah had determined to destroy the city. Tell briefly and graphically the story of Jeremiah, the one true preacher in the city, picturing the conditions under which he worked, in Zedekiah's reign; the worship of the gods of many other nations in the temple of Jehovah; the false prophets, with their assurances of safety; the struggles, persecutions, and escapes of Jeremiah, omitting the particular episode of Jeremiah's discussion with Hananiah.

4. Suggest that there are sermons which are presented, not in words alone, but in actions. Partly tell and partly read the story in chaps. 27, 28 by which Jeremiah tries to tell the people that only in submission to Babylon could there be safety, since Jehovah had said that it was he himself who, because they had continually forgotten to serve and obey him, had given their land to the king of Babylon.

5. Raise the question as to what other person gave his life to the work of teaching about God and was finally killed by the people whom he was trying to teach. Was Jeremiah something like Jesus?

V. **Written Work.**—Upon a new page write *Jeremiah*, and under that *Jeremiah Preaching the Destruction of Jerusalem*.

VI. Home Work for the Children.—Read Jer., chaps. 27, 28. For memory work see last lesson.

VII. Suggestions to Parents.—Tell the story of Jeremiah, and read with the children the chapters indicated under Section III, 2, which give most interesting episodes in his life.

LESSON XXXII

JONAH—A STORY-SERMON

I. Aim.—1. To introduce a Sermon book which is intensely interesting to a child and which can be read through at a sitting. 2. To illustrate the use of a story in preaching a sermon. 3. To emphasize the teaching of the book, the love of God for all mankind.

II. Material for Study.*

CORNILL, *The Prophets of Israel*, pp. 170-73.

WADE, *Old Testament History*, pp. 465-503.

The book of *Jonah*.

III. Preparation of the Lesson.

1. Note the reference to Jonah in 2 Kings 14²⁵, and consider the fact that a prophet of such influence must have acquired some fame, and that stories about him would be likely to be preserved.

2. Recall from your reading of Wade's *Old Testament History* the disappointing experience of the return from the exile and the formation of the religious community in Jerusalem. Consider the rapid growth in this period of the spirit of exclusiveness which appeared in the time of Jesus in Pharisaism. To the strict Jew of this period it was impossible to conceive of Jehovah as having a

*See again note concerning GEORGE ADAM SMITH, *The Book of the Twelve Prophets*, Lesson XXVIII.

relation of care and tenderness to any save his ransomed people. The great truth that the Christian religion would be for gentiles as well as Jews found expression in germ in the book of *Jonah*.

3. Understanding that the book was written for a religious purpose—is, in fact, a sermon in four parts—try to restore the simple story which formed the basis of the book: perhaps that the great prophet was sent by Jehovah upon this strange errand to a foreign city, and, desiring to escape from the unpleasant duty, ran away from Jehovah, whose jurisdiction seems, in the mind of the prophet, to have been limited to Palestine. At last, after strange adventures, he goes on his errand, but his message is met by such a spirit of repentance on the part of the Ninevites that the judgment of Jehovah is revoked, and Jonah returns to his own land. The apparent failure of his mission must have led to many Jonah stories. The one which we have has survived, because, in the hands of a later prophet, perhaps the very latest of Old Testament times, it has been made to teach the most spiritual lesson presented by any Old Testament prophet, namely, the love of God for all mankind.

If a question arises as to the truth of the story of the great fish, call attention to the fact that this is only one of the miracles in the book. The story was doubtless a current one well known to

the author of the book. In his use of it he is concerned only with its possibilities as a medium through which he may teach the great religious truth which he has in mind.

4. Read the book, using the following outline, and noting the remarkable literary form—four sections, the first three containing three separate, but extremely similar, episodes, the inference from which leads directly to the religious teaching of the last section.

a) Jonah's commission and flight, the storm, the detection of Jonah, his punishment, and the climax: *the heathen sailors, having turned to God, are delivered.*

b) Jonah swallowed by the fish: *turns to Jehovah in prayer, and is delivered.*

c) Jonah's second commission, the message delivered, the Ninevites proclaim a fast, and *the Ninevites, turning to God, are delivered.*

d) Jonah's discontent, and the rebuke of God; the great climax of the book in vs. 11, *the love of God for all mankind.*

5. Recall the story-sermon of Jesus which taught the same lesson of the love of God, namely the story of the Prodigal Son, Luke, chap. 15.

IV. Presentation of the Lesson.

1. Drill the class for a few moments upon the repetition of the names of the books of Sermons.

2. Let the children recall the various preachers and their methods of preaching: (a) the street

sermon of Amos; (b) the experience sermon of Hosea; (c) the work of Isaiah in the besieged city; (d) the acted sermon of Jeremiah. Suggest that there was still another way in which the prophets might teach, namely, by writing books which people might read.

3. Picture the conditions in the rebuilt Jerusalem and the growth of the spirit of exclusiveness with which the children are already familiar in the Pharisees. Suggest that there was an old prophet who thought that he knew Jehovah better than the people, and he believed that Jehovah, the God of all the world, must love and care for all the world; and when the old prophet tried to think how he should tell the people what he wanted them to know so plainly that they could not possibly forget or misunderstand it, he remembered a story, the story of the prophet Jonah, which everybody knew. It seemed to him that the story, if rightly understood, would make the great sermon which he wanted to write; and so we have the book of *Jonah*.

4. Read with the children the first three sections of the book, section by section, simplifying when necessary, omitting the psalm, and simply telling of Jonah's prayer for deliverance.

5. Review each section, bringing out more strongly the three factors common to all—the danger, the turning to Jehovah, and the deliverance.

6. Tell of Jonah's anger and of the object lesson of the gourd, and read vss. 10, 11, the climax of the book.

7. Let the children discuss what the prophet who wrote the book was trying to teach. Why did Jehovah in each case answer the prayer for deliverance? Was it because he loved the heathen sailors, Jonah, and the people of Nineveh equally well? Was the prophet then trying to teach that Jehovah loved all the world, and all men in it, and desired only that they love and worship him alone?

8. Raise the question: What other person who preached story-sermons taught the same lesson, and what was the story?

V. **Written Work.**—On the lower half of the *Jeremiah* page write *The Book of Jonah*, or *The Story-Sermon of Jonah*.

VI. **Home Work for the Children.**—Read the book of *Jonah*. Fill out the examination paper.

VII. **Suggestions to Parents.**—Render the necessary assistance with the home work assigned above.

WRITTEN-ANSWER QUESTIONS

1. Write the names of all the Sermon Books_____

2. What prophet preached at Bethel?_____

3. What did Hosea teach about God's relation to Israel?

4. What prophet helped to save the city of Jerusalem

by his preaching?_____

5. What strange thing did Jeremiah do in order to persuade the people of Jerusalem to submit to the

king of Babylon?_____

6. Why do you like to read the book of *Jonah*?_____

LESSON XXXIII

JOB—THE STORY-POEM

I. Aim.—1. To introduce the books of Poetry and Song, and especially the book of *Job*.
2. To expand further the conception of the teaching purpose of the books of the Bible, by an example of an elaborate and lengthy poem, whose primary purpose was to teach a religious lesson.

II. Material for Study.

MOULTON, *The Book of Job*, in MODERN READER'S BIBLE; or, preferably

DAVIDSON, *Job*, in the CAMBRIDGE BIBLE FOR SCHOOLS AND COLLEGES.

The book of *Job*.

III. Preparation of the Lesson.

1. First read carefully the introduction to one of the volumes named above. Then, following the analysis in the volume chosen, read the poem through; or, if time does not permit so much reading, select the prologue, enough of each cycle of speeches to get the trend of the argument, and all of the speeches of Jehovah from the whirlwind.

2. Note particularly the artificial arrangement of the events of the prologue, 1¹⁻⁵, the family picture; 1⁶⁻¹², the scene in heaven; 1¹³⁻²², the banquet, the messengers of destruction, and the meekness of Job; 2¹⁻⁶, again a scene in heaven;

2⁷⁻¹⁰, the further affliction and the sustained righteousness of Job.

Recalling the scenes in heaven, the striking disasters, two natural and two supernatural, all occurring in a single day, the fact that only one person is left each time to tell the story, and that the story is told each time in exactly the same words, must we not conclude that the writer is not recording exact history? At the same time, is it not probable that a story of Job, a righteous man, who has remained patient under many afflictions, although no satisfactory cause for them could be seen, was one of the traditions of the Hebrews, and that this old tradition is here taken by the poet as a basis for a poem in which he intends (a) to portray, in the person of Job, the suffering righteous remnant of the people of Israel, in their exile in Babylon, and (b) to discuss the overwhelming problem of the suffering of righteous people, apparently at the hand of Jehovah?

This latter is too large a problem to present in any satisfactory way to children, and yet so many of the early Old Testament stories seem to associate sin and suffering as cause and effect that a very simple suggestion of the problem in the mind of the writer should be made.

IV. Presentation of the Lesson.

1. Let the children recall the various kinds of books in the Bible and name the kinds from which

they have already studied. Ask them to find in the Bible a book called *Job*, to turn to the third chapter, and state what peculiarity they see in the appearance of the page. Some will immediately see that it is written in poetic form and that the book must belong to a class of books not yet studied, namely, the books of Poetry and Song. (This peculiarity will appear only in the Revised Version of the Bible. No idea of poetic form can be given through the use of the old version, and it will be very difficult for the children to believe that anything is poetry which is not written as poetry.)

2. Recall the story of Jonah and the purpose which the prophet had in writing that book—to *teach something about God*.

3. As in previous lessons, picture the conditions of the faithful Jews now in exile. Suggest that these faithful ones were continually troubled in their hearts by the question why they, who loved Jehovah and obeyed him, should have been carried away from their land and temple into Babylon, with their idolatrous fellow-countrymen. Why had Jehovah thus dealt with them? In other words, why do good people suffer? That was the question about which they must always have been thinking. Among them was a great poet. He too had thought upon this question, and he felt that he could say something which would comfort the sorrowing people; so he wrote a story-poem,

in which the chief character, Job, is intended to represent the righteous people in exile; and in the story-poem he tried to show that God frequently allowed good people to suffer, perhaps to prove or test their goodness; the writer could not be sure of the exact reason, but *was* sure that God in his goodness and power orders all things and knows what is best for each of his children.

4. Read the story in the prologue, pausing between the change of scenes so that the children can follow more easily. Then review in the briefest way the speeches of Job's friends, emphasizing only their insistence upon the fact that Job must have committed some sin for which he was suffering punishment, and their continued censure of Job for his anger and sorrow at such treatment from the hand of Jehovah. Picture Job's indignant denial of any sin, and his appeal to Jehovah to bring some definite accusation against him, or to cease to torment him with such suffering of mind and body. Then describe the coming of the storm and the voice of Jehovah out of the whirlwind.

5. Read, simplifying only where you can do so without detriment to the majesty of the words, Job 38¹⁻¹¹, 16-27, 34, 35, 37-41; 39¹⁹⁻³⁰; 40³⁻⁹; 42¹⁻⁶. Add in two or three effective sentences the conclusion of Job's story as found in the epilogue.

6. Raise the question: Do you think the captive people in Babylon were comforted by the

story-poem? Did they perhaps say to themselves: "We cannot know why Jehovah permits us to suffer so greatly. We have, like Job, lost all our possessions, our friends, and everything which gave us happiness; but our God is great and wise; we will not forsake him. He is the creator of all the universe, and provides for the necessities of every one of his creatures; surely he cannot forget or too long neglect his chosen people. Perhaps, when his great purpose, whatever it may be, is fulfilled in us, then to us, as to Job, he will restore the blessings of land and temple and home."

V. Written Work.—On the first page of the division for books of Poetry and Song write *The Book of Job, a Story-Poem*.

VI. Home Work for the Children.—Read Job, chaps. 1, 2. Memorize Ps. 24. (Two weeks will be allowed for this.)

VII. Suggestions to Parents.—Read with the children the chapters assigned for the week, and also the selections from the poem indicated under IV, 5. There is great danger, in such constant presentation of new material, that the children will lose the stories and memory selections of previous work. Try therefore to lead them to review each week a few of the stories, and to repeat each day some of the former memory work, in connection with the committing of new portions.

LESSON XXXIV

THREE SONGS OF THE NATION

- I. **Aim.**—1. To introduce the book of *Psalms*.
2. To give life and meaning to some special psalms, by suggesting possible association with once living persons, and historical events.

II. Material for Study.

A review of the lesson on Isaiah and the siege of Jerusalem.

Psalms 46, 48.

2 Samuel 5 1—6 19.

Psalms 24.

WADE, *Old Testament History* (see reference to *Ark* in the index).

III. Preparation of the Lesson.

1. The *Psalms* are recognized as a collection of the poems, songs, and hymns which accumulated in the progress of the history of the Hebrews, possibly from the earliest to the latest times.

Doubtless many other psalms were written, but these, because of the strength of their appeal to the national or the individual heart, have been preserved. The origin of particular psalms is a question upon which we have no sufficient data, and yet, in accordance with the familiar principle that great national poems are most frequently the

outgrowth of stirring political events, we may with some confidence select certain psalms, the origin of which may most appropriately be associated with certain historical events.

With this principle in mind, review carefully the political and religious situation in Jerusalem at the time of the invasion and siege of Sennacherib, and study Pss. 46, 48, as possible expressions of the overwhelming joy, and confidence in Jehovah, which must have filled the hearts of the people, on account of the miraculous deliverance of the city.

2. Study the historical situation at the beginning of David's reign, as described in 2 Sam., chaps. 5, 6; the capture of Jerusalem and the removal of the capital from Hebron to Jerusalem; the consequent centering there of all the social, political and military forces of the kingdom. Study the references in Wade, *Old Testament History*, and consider the close relation which Jehovah was supposed to sustain to the ark, his very presence accompanying it. Reflect how strong in the early life of David had been his spirit of dependence upon the favor of Jehovah, the bestowal of the kingdom itself being regarded as the strongest evidence of this favor. Since the continued presence of Jehovah was so desirable, it is most natural that David should wish to bring into the city of Jerusalem the ark, which was the

symbol of Jehovah's presence, and which contained the sacred mementoes of the exodus from Egypt, and of the care of Jehovah for his people in their wilderness wanderings. The chapters in Samuel suggest that elaborate ceremonies attended this bringing up of the ark.

Study Ps. 24, as possibly associated with the event, either as sung at the time, or as written at some later time, the writer having in mind this symbolic entrance of Jehovah into the city. This psalm lends itself most effectively to the antiphonal arrangement which some commentators have suggested as common in the *Psalms*. The psalm would be divided for such rendition as follows:

First choir, vss. 1-3; second choir, vss. 4-6.

First choir, vs. 7; second choir, vs. 8*a*.

First choir, vs. 8*b, c*; second choir, —.

First choir, vs. 9; second choir, vs. 10*a*.

First choir, vs. 10*b, c*.

IV. Presentation of the Lesson.

1. Let the children repeat the classes of books, and name the special class which we are now studying. Let one child tell the story of Job, another the reason why the poet wrote about him.

2. Show a hymn-book and ask for its name. Find the hymn "My Country, 'tis of Thee," and recall to the class, in connection with this, other patriotic hymns of our own and foreign countries.

Let different members of the class tell all they can about the origin of such songs and hymns. They will undoubtedly connect some of them with political events or situations.

3. Let the children find in their Bibles the book of *Psalms*. Suggest that here is another hymn-book, that used in the Temple at Jerusalem when Jesus was a boy, containing many hymns which were very old, perhaps some of them having been sung since the days of David, and many others which were much more recent. Would it not be interesting, to know if any of these hymns originated, as our national hymns did, in important historical events? Perhaps they did.

4. Let one of the children tell the story of the siege of Jerusalem, of Isaiah's preaching, and of the deliverance of the city. Recapitulate with emphasis the distressing conditions, the terror, and the sudden deliverance from it. Picture the joy in the city, the gratitude to Jehovah, the wonder and awe at his power and protecting favor, the great desire to praise him. Would not the people naturally meet together, to sing and praise Jehovah for his power and goodness? Perhaps the songs which they sung were something like one which we shall read.

5. Read Ps. 46. Call attention to Ps. 48 in the same connection, and ask the children to read it during the week.

6. Recall to the class the story of David, and of the long persecution by Saul, and his final elevation to the throne of Israel. Then picture the establishment of the new capital, and the desire of David that Jehovah should dwell in the new city, not knowing that Jehovah was everywhere and could not be confined to a house or city. Describe the ark, the belief that Jehovah's presence and blessing followed it, and the two attempts to bring the ark to Jerusalem, the latter of which was successful. Picture the great procession, with music and religious dancing and singing. What would they sing? Perhaps something like Ps. 24.

7. Read Ps. 24, showing as you read how it might have been sung by two choirs, one in the procession winding up the hill toward the city gates, the other perhaps on the walls waiting the entrance of the procession, the one answering to the other.

V. **Written Work.**—On a new page write *The Hymn-Book of the Temple, The Psalms*; and under that: (1) *Songs of Joy and Victory*, 46, 48; (2) *Song of Jehovah Entering the City*, 24.

VI. **Home Work for the Children.**—Read 2 Sam. 5¹—6¹⁹. Memorize Ps. 24.

VII. **Suggestions to Parents.**—Review several stories and some of the earlier memory work. Beginning with the fifteenth chapter of *Proverbs*,

help the children to pick out sayings about the righteous and the wicked, the rich and the poor, the foolish and the wise man, the proud and the humble, the tongue and the lips. By this means some idea may be gained of another book of poetry of which time will not permit the study in class.

LESSON XXXV

PSALMS FROM THE TEMPLE SERVICE

I. **Aim.**—To give a setting to some of the devotional psalms which will increase the interest in them as associated with real occasions.

II. Material for Study.

EDERSHEIM, *The Temple, Its Ministry and Services*, especially chap. 8.

Psalms 24, 48, 82, 94, 81, 93, 92.

III. Preparation of the Lesson.

1. The following extracts from the book recommended above are inserted, in order that the teacher who has not access to the book may gain a conception of the daily morning sacrifice, and its accompanying services in the temple, as they existed in the times of Jesus:

The Tabernacle was, as its Hebrew designation shows, the place "of meeting" between God and Israel; the sacrificial service, that which made such meeting possible; and the priest, he who brought Israel near to God. Hence prayer could only follow after the sacrifice; and its appropriate symbol and time was the burning of incense. This view is expressed in the words: "Let my prayer be set before Thee as incense," Ps. 91:2.

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The lot for burning the incense was the third by which the order of the ministry for the day was determined. The first lot, which had in reality been cast

before the actual break of day, was that to designate the various priests who were to cleanse the altar and to prepare its fires. . . .

These preliminaries finished, the priests gathered once more for the second lot. The priest on whom it fell was designated, along with the twelve who stood nearest him, for offering the sacrifice and cleansing the candlestick and the altar of incense. . . .

Now, while one set of priests was busy in the Court of the Priests offering the sacrifice, the two on whom it devolved to trim the lamps of the candlestick and to prepare the altar of incense had gone into the Holy Place. As nearly as possible while the lamb was being slain without, the first of these priests took with his hands the burnt coals and ashes from the golden altar, and put them into a golden vessel, and withdrew, leaving it in the sanctuary. Similarly, as the blood of the lamb was being sprinkled on the altar of burnt-offering, the second priest ascended the three steps, hewn in stone, which led up to the candlestick. He trimmed and refilled the lamps that were still burning, removed the wick and old oil from those which had become extinguished, supplied fresh, and relit them from one of the other lamps. But the large central lamp, toward which all the others bent, and which was called the western, because it inclined westward toward the Most Holy Place, might only be relit from fire from the altar itself. Only five, however, of the lamps were then trimmed; the other two were reserved to a later period of the service. . . .

And now the most solemn part of the service was about to begin. For the third time the priests assembled in the "Hall of Polished Stones," to draw the third and the fourth lots. But before doing so the

president called on them to join in the prescribed prayers. Tradition has preserved these to us, as follows:

“With great love hast thou loved us, O Lord our God, and with much overflowing pity hast thou pitied us. Our Father and our King, for the sake of our fathers who trusted in thee, and thou taughtest them the statutes of life, have mercy upon us and enlighten our eyes (in thy law; cause our hearts to cleave to thy commandments; unite our hearts to love and to fear thy name, and we shall not be put to shame, world without end. For thou art a God who preparest salvation, and us hast thou chosen from among all nations and tongues, and hast, in truth, brought us near to thy great name, Selah, in order) that we in love may praise thee and thy Unity. Blessed be the Lord who in love chose his people Israel.”

After this prayer the Ten Commandments were wont to be repeated—a practice discontinued, however, lest the Sadducees should declare them to be the only essential part of the law. Then all assembled said the so-called “Shema” (Deut. 6⁴, etc.), which may be designated as a sort of *credo* or belief. It consisted of these three passages: Deut. 6⁴⁻⁹; 11¹³⁻²¹; Numb. 15³⁷⁻⁴¹.

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Finally the third was succeeded by the fourth lot, which designated those who were to lay on the altar the sacrifice and the meat-offerings, and to pour out the drink-offering.

The incensing priest and his assistants now approached first the altar of burnt-offering. One filled with incense a golden censer held in a silver vessel, while another placed in a golden bowl burning coals from the altar. As they passed from the court into the Holy Place, they struck a large instrument, at the

sound of which the priests hastened from all parts to worship, and the Levites to occupy their place in the service of song. Slowly the incensing priest and his assistants ascended the steps to the Holy Place, preceded by the two priests who had formerly dressed the altar and the candlestick, and who now removed the vessels they had left behind, and, worshiping, withdrew. Next, one of the assistants reverently spread the coals on the golden altar; the other arranged the incense; and then the chief officiating priest was left alone within the Holy Place, to await the signal of the president before burning the incense. As the president gave the word of command which marked that "the time of incense had come," "the whole multitude of the people without" withdrew from the inner court and fell down before the Lord, spreading their hands in silent prayer.

The prayers offered by priests and people at this part of the service are recorded by tradition as follows: "True it is that thou art Jehovah our God, and the God of our fathers; our King and the King of our fathers; our Savior and the Savior of our fathers; our Maker and the Rock of our salvation; our Help and our Deliverer. Thy name is from everlasting, and there is no God beside Thee. A new song did they that were delivered sing to Thy name by the seashore; together did all praise and own Thee as King, and say Jehovah shall reign who saveth Israel." (See Edersheim for further prayers.)

These prayers ended, he who had formerly trimmed the candlestick once more entered the Holy Place, to kindle the two lamps that had been left unlit; and then, in company with the incensing priest, took his stand on the top of the steps which led down to the Court

of the Priests. The other three who had also ministered within the Holy Place gathered beside him, still carrying the vessels of their ministry: while the rest of the priests grouped themselves on the steps beneath. Meanwhile he on whom the fourth lot had fallen had ascended to the altar. They whose duty it was handed to him, one by one, the pieces of the sacrifice. Upon each he pressed his hands, and next flung them confusedly upon the fire, so that the flesh of the sacrifice might be scattered, as well as its blood sprinkled. After that he ranged them in order, to imitate as nearly as possible the natural shape of the animal. This part of the service was not infrequently performed by the high-priest himself.

The priests who were ranged on the steps to the Holy Place now lifted their hands above their heads, spreading and joining their fingers in a peculiar mystical manner. One of their number repeated in audible voice, followed by the others, the blessing in Numb. 6²⁴⁻²⁶. To this the people responded: "Blessed be the Lord God, the God of Israel, from everlasting to everlasting."

After the priestly blessing the meat-offering was brought. Finally the appropriate drink-offering was poured out upon the foundation of the altar.

Upon this the temple music began. It was the duty of the priests who stood on the right and the left of the marble table, on which the fat of the sacrifices was laid, at the proper time to blow the blasts on the silver trumpets. The priests faced the people looking eastward, while the Levites who crowded the fifteen steps which led from the court of Israel to that of the Priests turned westward to the sanctuary. On a signal given by the president, the priests moved forward to each side

of him who struck the cymbals. Immediately the choir of the Levites, accompanied by instrumental music, began the psalm of the day. It was sustained by not less than twelve voices, with which mingled the delicious treble from selected voices of young sons of the Levites, who, standing by their fathers, might take part in this service alone. The psalm of the day was always sung in three sections. At the close of each the priests blew three blasts from the silver trumpets, and the people bowed down and worshiped. This closed the morning service.

The order of psalms for the week was as follows: first day, Ps. 24; second day, Ps. 48; third day, Ps. 82; fourth day, Ps. 94; fifth day, Ps. 81; sixth day, Ps. 93; seventh day, Ps. 92.

Study this material carefully adding to it any knowledge which will help you to picture the scene. Prepare for yourself an outline program of this daily morning service in the temple, to which you can refer in describing it.

IV. Presentation of the Lesson.

1. Recall to the children the use of the hymn-book, and let them suggest to you just how it is used in church.

2. Propose that today we imagine ourselves living in the time of Jesus, and visiting Jerusalem and the temple. It is the hour of the daily morning sacrifice. By description and the introduction at proper points of the reading of the prayers and psalms, carry the children through

the service. At the point where the commandments are repeated call upon the class to repeat them in concert; let them bow the head during the prayers. When the psalm for the day is to be sung, let the children repeat Ps. 24, which they have just memorized, and which is the psalm for the first day of the week.

3. Call attention to the fact that Ps. 48, which the children have read during the week, is the psalm for the second day. Read, if time remains, Pss. 93 and 92, the psalms of the sixth and the seventh days.

4. Raise the question for discussion: Which is better, and why, our own modern church service or this of the ancient temple?

V. **Written Work.**—Write on the same page as last Sunday (3) *Temple Psalms, 24, 48, 93, 92.*

VI. **Home Work for the Children.**—Read Ps. 93. Memorize the names of the books of Poetry and Song (see Lesson I). Let the children mark these in the index of their Bibles.

VII. **Suggestions to Parents.**—Continue with the review of stories, and especially of the Ten Commandments.

If psalms set to music can be procured, let the children sing these with you in order to impress on their minds the idea that the psalms were sung with the accompaniment of harps and other musical instruments.

LESSON XXXVI

THE BOOKS OF LAW

I. Aim.—1. To suggest, as in an earlier lesson, the origin of law in necessity. 2. To introduce the Books of Law. 3. To present one of the fundamental ideas of the book of *Deuteronomy* and to connect that idea with the summary of the law presented by Jesus.

II. Material for Study.

2 Kings 22 1—23 30.

CORNILL, *Prophets of Israel*, pp. 80-90.

WADE, *Old Testament History*, pp. 375-81, 437-40.

The book of *Deuteronomy*.

III. Preparation of the Lesson.

1. Read the references in *Kings* suggested above and note (*a*) the desire of King Josiah to renovate the temple; (*b*) the finding of the book; (*c*) the reading of the book before the king, and the consternation of the king upon hearing its contents; (*d*) the consultation of the prophetess; (*e*) the public reading of the book; (*f*) the renewal of the covenant with Jehovah; (*g*) the thorough reformation.

2. Make a list of the specific acts in the process of carrying out the reformation.

3. Read the references in the histories of Cornill and Wade.

4. Supposing the book which was found to be the book of *Deuteronomy*, or a part of it, read Deut., chaps. 12-26, noting the character of the laws, especially those concerning worship.

5. Studying the list of acts noted under paragraph 2, make a mental picture of the religious conditions existing before King Josiah's reformation and compare with it a picture of conditions after the reformation. Would the people whose gods had been destroyed, and whose places of worship had been demolished, become immediately true worshipers of Jehovah and without a protest? The book found was the visible answer to this protest. Consider the importance of the book, therefore, not only to the initiators of the reformation, but to the maintenance of the spirit of the reformation. Is this book possibly in some way related to the work of the prophet Jeremiah, who, you will remember, began to preach in the thirteenth year of King Josiah's reign, while the book was found five years later (Jer. 1¹⁻³)?

6. Note the spirit of the book, love to Jehovah as the motive for obedience to the law of Jehovah; injunctions to kindness and humanity in dealing with all men (6⁴⁻⁹; chaps. 15, 16). [Recall Jesus' use of 6⁵, and the addition to it from Lev. 19¹⁸, as recorded in Mark 12²⁹⁻³¹.] Consider the central ideas, one God, one sanctuary, one priest-

hood, as related to the practice and beliefs of the preceding centuries.

7. Note also the Decalogue in chap. 5, and compare it with the version in Exod., chap. 20.

REMARK.—One cannot fail to observe that the book of *Deuteronomy* is ascribed to Moses in its title, and that its literary form suggests a series of farewell addresses of Moses. Many scholars have come to believe, from historical indications, such as the correspondences which you have discovered, the comparatively high conception of God, and other more technical reasons, that the book of *Deuteronomy* was a rewriting of the law of Moses as it stood in the minds of the prophets and priests of the days immediately preceding the reign of Josiah; that is, the original law, with the accretions which it had received, and the modifications which centuries of residence in Palestine had necessitated. To the people then living and to us now it is the law of Moses, just as Webster's *Dictionary* remains Webster's *Dictionary*, although Webster has long since died, and the *Dictionary* has been added to and modified in many respects. The name of Moses stood for law in Israel, just as the name of Solomon stood for wisdom. In picturesque harmony with this conception, the writers of the book have given it the dramatic form which it bears, as a series of orations from the lips of Moses, thus adding greatly to its force and vividness.

IV. Presentation of the Lesson.

1. Call for a résumé of the kinds of books in the Bible, and the names of some books from each of the classes already studied. Note that there are yet three kinds to investigate.

2. Giving the class the reference, present graphically, partly by reading, partly by telling it, the story of the finding of the book in the

temple, and the incidents which followed, but do not call the book by name.

3. Ask the children if they would like to see a copy of the book which was found? Then let them open the Bible at *Deuteronomy*, and explain that there are many reasons, although the name of the book is not mentioned, for thinking that the book found in the temple was the whole or a part of the book of *Deuteronomy*.

4. Let the children note, as you read, what the book commands in 12¹⁻³; 16¹⁻². Then turn to 2 *Kings* and, running through chaps. 22, 23, call attention to the things which seem to be in exact obedience to the commands of *Deuteronomy*.

5. Let the children discuss to what class of books *Deuteronomy* should belong, taking care to guide them to a right conclusion.

6. Point out the new version of the Ten Commandments in chap. 5, and see if they can recognize the differences between these and the version which they have memorized from *Exod.*, chap. 20.

7. Recall the circumstances of the people in the desert just after the exodus from Egypt, and the conclusion reached, in connection with our previous study of that time, that the commandments were given because it was necessary for the people to have laws to live by. Raise the question: Did the people in Josiah's time need the particular laws found in *Deuteronomy*? Was it not

fortunate that the book was found just then? No one has yet been able to find out when it was placed in the temple, or how long it had been there.

8. Are there any laws in the book of *Deuteronomy* which we can obey? The Ten Commandments are there. Let the children find and read Deut. 6⁵, also the comment of Jesus upon this law, Mark 12²⁹⁻³¹.

V. **Written Work.**—Under the division of Books of Law write *Deuteronomy*. Let the class recall that they learned the Ten Commandments from the book of *Exodus*, and that that may also be called a book of Law. Read two or three verses from *Leviticus* and *Numbers*, such as will indicate their character as books of Law, and add all these books to the list.

VI. **Home Work for the Children.**—Read 2 Kings 22¹—23³⁰. Memorize Mark 12²⁸⁻³¹, and the names of the books of Law.

VII. **Suggestions to Parents.**—Continue a review of the Ten Commandments. Read to the children from *Deuteronomy*, if they wish it. Describe the appearance of an ancient roll or book, and let the children experiment in making a roll and inscribing upon it portions of the law. Perhaps some convenient museum may afford the necessary model. Allow them to select the laws which they think most important.

LESSON XXXVII

THE BOOKS OF LETTERS

I. Aim.—1. To introduce the books of Letters. 2. To present them as real letters, portions of a correspondence between real persons. 3. To relate them to Paul and other early Christians—the persons addressed. 4. To fix in memory a few special passages of a generally helpful character.

II. Material for Study.*

The Acts, 7⁵⁸-8³; 9¹-31; chaps. 11-28.

STALKER, *Life of Paul*; or

BURTON, *Handbook of the Life of the Apostle Paul*.

III. Preparation of the Lesson.

1. Read rapidly the chapters in *The Acts*, making an outline of the principal events in the life of Paul as you read.

2. Think over this outline, and the places visited, trying to gain an appreciation of the life of Paul from the point of view of (a) its striking incidents; (b) its great purpose, to extend the gospel of Jesus; (c) the extent of his work, places where churches were established, etc.

3. Consider the strong motive which the apostle would have for keeping in touch with the churches

*This lesson can be taught with much more pleasure and assurance after the study of these books, but careful study of the biblical material will be sufficient, if time is limited and books difficult to obtain.

which he had established, and hence for writing to them letters of instruction and admonition.

4. The probable order of the letters and their relation to the history contained in *The Acts* as follows:

1 and 2 Thessalonians: from Athens in the time covered by Acts 18¹⁻¹⁷.

Galatians: uncertain, probably after Acts 18²³.

1 Corinthians: from Ephesus; Acts, chap. 19.

2 Corinthians: from Macedonia; Acts 20¹.

Romans: from Corinth, a few weeks or months later; Acts 20².

Philippians, Colossians, Ephesians, Philemon: from a Roman prison; Acts 28^{16, 30, 31}.

1 and 2 Timothy, and Titus: at a still later date.

5. Noting the time and place of its writing, and the fact that from Thessalonica Paul had been violently sent away (Acts 17¹⁻¹⁰), read through the *First Epistle to the Thessalonians* with the aid of the following analysis:

I. SALUTATION, 1¹.

II. REMINISCENCE AND NARRATIVE: The apostle recounts his relations to the church of the Thessalonians up to the time of writing, 1²⁻³ 13.

1. Reminiscences of his first preaching to the Thessalonians, 1²⁻¹⁰.

2. Review of his unselfish and sincere labor among them, 2¹⁻¹².

3. Thanksgiving to God for their acceptance of his message, 2¹³⁻¹⁶.

4. His desire to visit them, 2¹⁷⁻²⁰.

5. Timothy's visit and Paul's joy at the news he brought, 3¹⁻¹⁰.

6. Benediction, 3¹¹⁻¹³.

III. INSTRUCTION AND EXHORTATIONS, 4¹—5²⁴.

1. Exhortation to pure and upright Christian living, 4¹⁻¹².

2. Comfort and exhortation concerning Christ's coming again, 4¹³—5¹¹.

a) Comfort concerning them that fall asleep, 4¹³⁻¹⁸.

b) Exhortation to watchfulness and sobriety, 5¹⁻¹¹.

3. Sundry brief exhortations, 5¹²⁻²².

4. Benediction, 5^{23, 24}.

IV. CONCLUSION, 5²⁵⁻²⁸.

6. Turn to other epistles, and note that in nearly every case you can discern with only a glance the element of salutation at the beginning of the letter and of farewell at the end. Note also that in these portions of the letters the personality of the writer, his relations to his friends, and the ordinary commonplaces of conventional friendly correspondence are to be found. These things place the letters upon a human and personal basis which will help to make them interesting to the children.

IV. Presentation of the Lesson.

1. Let the children again recall the kinds of books studied, and mention five books of History and Story, four books of Sermons, two books of Poetry and Song, and two books of Law.

2. Let one child tell the story of the finding of the book of *Deuteronomy*.

3. Let the class repeat the New Testament Law of Love and Jesus' estimate of it (Mark 12²⁸⁻³¹), the memory work for the week.

4. The children may now open their Bibles at the *Epistle to the Romans*, and dictate the names of the letters of Paul for you to write upon the blackboard. Call attention to the word "epistle" in the title, and define it. Let the children also discover the name of the writer of the letters, and the names of the city or persons addressed, or of the cities or countries in which they lived, noting that the writer is the same in each case, but the persons addressed are different.

5. Raise the question why one man wrote so many letters, and why they were of sufficient importance to be preserved in the Bible? Having thus stimulated curiosity, tell in a brief and graphic manner the story of Paul's life, seizing the picturesque elements, and emphasizing the great desire of Paul to spread the knowledge of Jesus. Suggest that he felt toward the little group of Christians constituting each church which he established, as a father toward his children (read 1 Thess. 2^{7, 11}), and when he had left a little company of disciples, he longed to go back to them and to know how they fared, and to give good advice and counsel.

6. Let the children read again from the black-board the list of places and persons to whom he wrote.

7. The class may read with you the personal messages, the salutation in 1 Thess. 1¹⁻³, and the farewell in 5¹²⁻²⁸; also 2 Thess. 1¹⁻⁴; 3¹³⁻¹⁷. Call especial attention to vs. 17, indicating that this portion of the letter at least was written by Paul's own hand and not dictated to someone else.

8. Give a brief drill upon the names of the books of Letters and let the children help you to add to the list the letters of Peter, John, James, and Jude. Call attention to the fact that all these letters and most of the letters of Paul are written, not to individuals, but to the Christians living in certain places, and see that the children are able to find the names of the cities from those of the letters, as follows: Romans, the Christians of Rome; Corinthians, the Christians of Corinth; etc.

9. Suggest that some of the things which Paul wrote in his letters are so full of interest and truth that they mean as much to us as if they had been written for us. Such a chapter is 1 Cor., chap. 13, from which the memory work for two weeks will be taken. Perhaps the children may like to think of Paul while memorizing these words written to the people of Corinth.

V. **Written Work.**—In the division for Books of Letters write *Letters of Paul, The Letter of*

James, Letters of John, Letters of Peter, The Letter of Jude, and The Letter to the Hebrews.

VI. **Home Work for the Children.**—Read *The Epistle to Philemon*. Memorize 1 Cor. 13¹⁻¹³ (two weeks will be allowed for this).

Give the children to take home to their parents copies of the following introduction to the letter to Philemon:

The letter to Philemon tells plainly the story of its occasion. Onesimus, a runaway slave of Philemon, had drifted to the city of Paul's imprisonment, Cæsarea, or more probably Rome, and, coming under the Apostle's influence, was converted. Paul sends him back to his master, but with him a letter to Philemon, in which, with infinite tact and most gracious courtesy, he bids Philemon receive the runaway no longer as a slave, but as a brother beloved. Nothing could more beautifully illustrate the skill and gentleness of Paul, or the way in which the principles of Christianity softened and mollified those harsh institutions of ancient life for the full abolition of which the time had not yet come.

VII. **Suggestions to Parents.**—In connection with this lesson it is especially important that the parent should read the material suggested to be read in *The Acts*, and gain an appreciation of Paul's work and the occasion which it furnished for writing letters to different individuals and groups of Christians.

With the brief introduction carried home by the children, read the letter to Philemon with the

children. This letter is chosen because of its brevity and simplicity, and yet will need some paraphrasing. The language of the epistles is difficult, and the sentences are complex even where the thought is simple.

REMARK.—A lesson taking up the letters of Peter and John may follow here, if the children seem to wish to read more from the books of Letters, or if the class is composed of children over twelve years of age. The historical occasion of these epistles may be found in Dods's *Introduction to the New Testament*, or any modern book of New Testament introduction. The object should be, however, to discard all the technical questions and select only some simple message which the writer wishes to convey, presenting this in connection with a recollection of what is already known to the class concerning Peter and John as friends of Jesus, bringing the men thus known to the children into historical connection with the occasion of the writing of the letters.

It has seemed best in the grade for which the lessons were written to present only one lesson on the books of Letters, the purpose being to attach to these portions of the Bible the interest that belongs to them as real letters of real persons, but to leave the study of the contents of the letters to a more advanced and appropriate stage in the religious education of the child.

LESSON XXXVIII

BOOKS OF VISION

I. Aim.—1. To introduce the last and most difficult series of books in our classification of the books of the biblical library. 2. To give an impression of the vision as a medium of teaching.

II. Material for Study.

ROBERTSON, *The Old Testament and its Contents* (see Lesson I).

DODS, *Introduction to the New Testament*, or some other modern New Testament introduction.

Ezekiel, 37¹⁻¹⁴.

Daniel, chaps. 7 ff.

Revelation, as much as seems desirable to gain a vivid impression of the book.

III. Preparation of the Lesson.

1. After reading the material suggested, consider the following points common to all the visions: (a) The vision was made up of objects familiar to the men seeing them. (b) In the vision these objects are usually found in some remarkable combination of circumstance and environment.

2. Compare the vision with remarkable dreams frequently occurring in the lives of ordinary men and women. Does the difference lie chiefly in the fact that the visions seem to have a definite purpose, although at this time we cannot in every case interpret that purpose with exactness?

3. Study the situation of the two writers, Ezekiel in the captivity of Babylon, and John on the island of Patmos. (Daniel is also represented as a captive in Babylon, but possibly at an earlier time. His book in its present form is thought to come from a much later period.) Note how the visions in each case fit into some work which the writer feels called upon to perform—Ezekiel to encourage fallen Israel, John to encourage the struggling churches, etc.

IV. Presentation of the Lesson.

1. Question the children as to the Books of Letters: Written by whom? to whom? why? See how many of the names of the books they can recall. Give a brief drill upon those which they cannot remember. Ask for the name of the last and only class of books which has not been studied.

2. Ask one member of the class to tell you what a vision is. Without commenting upon the answer, let each child close his eyes and think for a moment. Then ask some child to tell you what he sees with his eyes still closed. It does not matter what he replies, so that he sees something which he can define. Try several children, if the first is not responsive. Then call attention to the fact that the mind sees things when the eyes are closed. Discuss briefly dreams, and recall the significant dreams of Joseph, with

which they are familiar. In what respect do our dreams differ from these biblical accounts of dreams? Is it that our dreams mean nothing and are quickly forgotten?

3. Tell something of the situation of Ezekiel in captivity, the hopeless condition of the people who considered themselves dead as a nation, and the prophet's desire to see the people restored to their own land and their old worship of Jehovah in the temple at Jerusalem. Then read the vision and its interpretation, Ezek. 37¹⁻¹⁴.

4. Suggest that there was another man, Daniel, among the captive Israelites in Babylon, and that he too had visions, but they were not so easy to understand as the one which we have just read. They were very strange visions. Read Dan. 7¹⁻¹⁴.

5. Recall the apostle John whom the children know, now in Patmos—an old man thinking of the strange events of his past life and trying to imagine what the future would be. Some of his visions are of heaven, and are wonderfully beautiful. We are not to suppose that John actually knew what heaven would be like, but this vision is what he saw with the eyes of his mind, when he thought of heaven.

6. Read, as long as the children wish to listen, from *The Revelation*, beginning with chap. 4 or with chap. 21.

All the reading in this lesson should be done

very slowly and expressively. The pictures presented are so unusual that the children must be given time to grasp them even as pictures.

V. **Written Work.**—In the section for Books of Vision write (1) *Ezekiel, the Valley of Dry Bones*; (2) *Daniel, the Four Beasts*; (3) *The Revelation, Visions of Heaven*.

VI. **Home Work for the Children.**—Read Dan., chap. 6. For memory work see last lesson.

VII. **Suggestions to Parents.**—The story in Dan., chaps. 1–5, is full of interest, and may be told to the children previous to the reading of chap. 6.

Many children enjoy hearing *The Revelation* read, although they cannot understand its symbolism and only partially appreciate its pictures. Letting them fully understand that the pictures are not descriptions of the actual heaven, but visions out of the mind of a pure and holy man, read as much as they wish to hear.

LESSONS XXXIX AND XL

GENERAL REVIEW

If possible, two Sundays or more should be spent in this general review. It should be remembered that, while every lesson in the series has had a suggestion of religious teaching, yet the main purpose of this course is to give to the child, at an early stage in his religious education, a "handling" knowledge of the Bible. Certain definite facts should therefore be in his possession before he leaves the class:

1. The classes of books in the Bible.
2. The names of the books in each class.
3. The location of certain classes of stories.
4. The portions of the Bible to which he would turn for facts about certain persons.

The memory work has consisted of the following passages:

Eph. 6¹.
1 Sam. 15^{22b}.
Pss. 1, 23, 24.
Matt. 5^{1-16, 43-48}.
Matt. 6¹⁻¹⁵.
John 3¹⁶.
Amos 5^{14, 15}.
Mark 12²⁹⁻³¹.
1 Cor. 13¹⁻¹³.

The Ten Commandments.

The names of the apostles.

The names of the books of the Bible.

It is hardly probable that any one child can have mastered all of these facts, and have memorized all of the material assigned, but a large part of it should have been acquired by each child.

The first review lesson may be devoted to finding out what facts a majority of the members of the class do not know well, and giving drill upon them. The home work may be a list of all the memory work for review, accompanied by a request to the parents to assist in the work.

The second review lesson may be devoted to an exercise which can best be planned by the individual teacher, in which he may recall, sometimes by title, sometimes by outline story-telling or otherwise, the lesson associated with each memory passage, and call, in connection with it, for the concert recitation of the passage.

The teacher, knowing his own class, will best know what results to look for in this review.

FINAL EXAMINATION PAPER

1. To what class of books does each of the following belong?

Genesis_____	The Song of Songs_____
Exodus_____	Isaiah_____
Leviticus_____	Jeremiah_____
Numbers_____	Lamentations_____
Deuteronomy_____	Ezekiel_____
Joshua_____	Daniel_____
Judges_____	Hosea_____
Ruth_____	Joel_____
1 Samuel; 2 Samuel_____	Amos_____
1 Kings; 2 Kings_____	Obadiah_____
1 Chronicles; 2 Chronicles_____	Jonah_____
	Micah_____
Ezra_____	Nahum_____
Nehemiah_____	Habakkuk_____
Esther_____	Zephaniah_____
Job_____	Haggai_____
The Psalms_____	Zechariah_____
The Proverbs_____	Malachi_____
Ecclesiastes_____	
Matthew_____	1 Thessalonians; 2 Thessa- lonians_____
Mark_____	1 Timothy; 2 Timothy_____
Luke_____	Titus_____
John_____	Philemon_____
The Acts_____	The Hebrews_____
The Romans_____	James_____
1 Corinthians; 2 Corinth- ians_____	1 Peter; 2 Peter_____
The Galatians_____	1 John; 2 John; 3 John _____
The Ephesians_____	
The Philippians_____	Jude_____
The Colossians_____	Revelations_____

2. In what books do you find the stories of David?

3. In what books are the stories of Jesus? _____

4. In what books are the stories of the Conquest? _____

5. Which story in Genesis do you like best to read?

6. Name three Old Testament Preachers. _____

7. Name the fishermen disciples of Jesus. _____

8. Who wrote the Letters to the Christians in the
cities of Corinth and Rome? _____
9. Name some other men who wrote Letters. _____

10. Do you wish to continue to read the Bible for
yourself? Why? _____

APPENDIX

BOOKS OF REFERENCE

In the following list the books actually referred to in the lessons are indicated by an asterisk (*). All the others bear directly upon some portion of the work, and should be placed in a Teacher's Library in every Sunday school.

ADENEY, *How to Read the Bible*. New York: Thomas Whittaker, 1897.

ADENEY, *The Construction of the Bible*. New York: Thomas Whittaker, 1898.

BENNETT, *A Primer of the Bible*. New York: Henry Holt & Co., 1898.

BENNETT AND ADENEY, *Biblical Introduction*. New York: Thomas Whittaker, 1899.

*BURTON AND MATHEWS, *Constructive Studies in the Life of Christ*. Chicago: The University of Chicago Press, 1901.

BURTON AND MATHEWS, *Principles and Ideals of Sunday-School Work*. Chicago: The University of Chicago Press, 1902.

BURTON, *Handbook of the Life of the Apostle Paul*. Chicago: The American Institute of Sacred Literature, 1900.

CHEYNE, *Jeremiah, His Life and Times*. Chicago: Fleming H. Revell & Co.

*CORNILL, *The Prophets of Israel*. Chicago, The Open Court Publishing Co., 1895.

*DAVIDSON, *Job*, in the CAMBRIDGE BIBLE FOR SCHOOLS AND COLLEGES. New York: The Macmillan Co., 1893.

DAVIS, *Genesis and Semitic Tradition*. New York: Charles Scribner's Sons, 1894.

*DODS, *Genesis*. Edinburgh: T. & T. Clark.

- *DODS, *Introduction to the New Testament*. New York: Thomas Whittaker, 1892.
- DRIVER, *Isaiah, His Life and Times*. Chicago: Fleming H. Revell & Co.
- *EDERSHEIM, *Jesus the Messiah*. New York: Longmans, Green & Co., 1898.
- *EDERSHEIM, *Sketches of Jewish Social Life*. Boston: A. I. Bradley & Co.
- FARRAR, *The Life of Christ as Represented in Art*. New York: The Macmillan Co., 1895.
- FULLEYLOVE AND KELMAN, *The Holy Land*. New York: The Macmillan Co., 1902.
- GLADDEN, *Who Wrote the Bible?* Boston: Houghton, Mifflin & Co., 1892.
- GOODSPEED, *History of the Babylonians and Assyrians*. New York: Charles Scribner's Sons, 1902.
- HASLETT, *The Pedagogical Bible School*. Chicago: Fleming H. Revell & Co., 1903.
- HASTINGS, *A Dictionary of the Bible*. New York: Charles Scribner's Sons, 1898-1902.
- KENT, *History of the Hebrew People*, Vols. I and II. New York: Charles Scribner's Sons, 1896.
- KENT AND RIGGS, *History of the Jewish People*. KENT, Vol. I; RIGGS, Vol. II. New York: Charles Scribner's Sons, 1900.
- KIRKPATRICK, *Doctrine of the Prophets*. New York: The Macmillan Co., 1892.
- LENORMANT, *Beginnings of History*. New York: Charles Scribner's Sons, 1893.
- *MILLIGAN, *The English Bible*. London: A. & C. Black, 1895.
- MOULTON, *Modern Reader's Bible*. New York: The Macmillan Co.
- MOULTON, *A Short Introduction to the Literature of the Bible*. Boston: D. C. Heath & Co., 1899.
- MURRAY, *The Origin and Growth of the Psalms*. New York: Charles Scribner's Sons, 1880.
- *SAYCE, *Early History of the Hebrews*. London: Rivington, 1897.

- *SAYCE, *Early Israel and the Surrounding Nations*. New York: E. R. Herrick & Co., 1899.
- *SEIDEL, *In the Time of Jesus*. Chicago: The American Institute of Sacred Literature.
- SMITH, GEORGE ADAM, *An Historical Geography of Palestine*. New York: A. C. Armstrong & Co., 1894.
- SMITH, GEORGE ADAM, *The Book of the Twelve Prophets*. New York: A. C. Armstrong & Co., 1898.
- *SMITH, W. ROBERTSON, *Prophets of Israel*. London: A. & C. Black, 1895.
- STALKER, *The Life of Paul*. Chicago: Fleming H. Revell & Co.
- *WADE, *Old Testament History*. New York: E. P. Dutton & Co., 1901.

PICTURES AND MAPS

- UNDERWOOD AND UNDERWOOD, *Stereoscopic Views of Palestine*. New York.
- The Perry Pictures*. Malden, Mass.: The Perry Co.
- The Brown Prints*. Beverly, Mass.: George P. Brown.
- New Topographical, Physical, and Biblical Map of Palestine*, Bartholomew & Smith. Philadelphia: Presbyterian Board of Publication, 1902.
- Hand Maps: *Palestine in the Time of Jesus*, and *Journeys of Paul*. Chicago: American Institute of Sacred Literature, 1901.

SUMMER WORK

Since the lessons of this book leave from ten to twelve weeks of the year unprovided with material for study, it may be of interest to know what has occupied these weeks in the school where the lessons have been in use. The summer months seem particularly adapted to a kind of work which will broaden the horizon of the children, and help to make more real the biblical stories and the places where the events occurred, without

demanding from the child in his vacation months consecutive study.

The plan of conducting an imaginary trip to Palestine has been found to meet these conditions, and has proved especially interesting to the children who are not able to take the real journeys that make the summer so attractive to many children.

The trip may include—

1. The voyage.
2. Jerusalem, the streets and shops.
3. Jerusalem, the temple mount.
4. Bethlehem.
5. A camping trip up the valley of the Jordan to Nazareth.
6. Nazareth.
7. Around the Sea of Galilee.
8. ———

By the use of maps, photographs of places and buildings, descriptions of customs of the country, dolls dressed in the various costumes of the people of Palestine, and many other devices which a clever teacher will conceive, the trip may be made a most enjoyable one. The author has found that the children who take this imaginary trip go back to the regular lessons in the autumn with renewed interest, and with a much greater appreciation of the reality of the land, the people, and the events associated with the biblical history. For this trip the following books will give helpful information:

FULLEYLOVE AND KELMAN, *The Holy Land*.

UNDERWOOD AND UNDERWOOD, *Stereoscopic Views of Palestine*.

The Perry Pictures.

The Brown Prints.

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